The CHRISTIAN CENTURY

Published Weekly

Prayer and the Return of Faith

By George A. Buttrick

A Theology of the War

An Editorial

Democracy Demands Justice

An Editorial

The War and Our Manners

By Oswald Garrison Villard

JUNE SURVEY OF BOOKS

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The CHRISTIAN CENTURY

June 3, 1942

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Calendar of Coming Events

May 30-June 7. Y.W.C.A. Student Conference, Hollister, Mo.
June 1-5. Hampton Institute Ministers' Conference, Hampton, Va.
June 3-July 15. Lisle Fellowship Conference, Lisle, N. Y.
June 4-11. Y.W.C.A. Student Conference, Talladega, Ala.
June 6-13. Y.W.C.A. Business and Professional Women's Conference, Kerrville, Tex.
June 6-13. Y.W.C.A. Student Conference, College Camp, Wis.
June 6-13 Y.W.C.A. Student Conference, Blue Ridge, N. C.
June 7-12. Congregational Adult Summer Conference, Franklinton, N. C.
June 8-15. Y.W.C.A. Student Conference, East Sebago, Me.
June 8-15. Y.W.C.A. Student Conference, Cayuga Hills, N. Y.
June 9-18. Institute of International Relations, Friends University, Wichita, Kan.
June 10-16. Church of the Brethren Annual Conference, Asheville, N. C.
June 13-20. Y.W.C.A. Industrial Women's Conference, Sapphire, N. C.
June 13-21. Y.W.C.A. Student Conference, Seabeck, Wash.
June 14. Methodist Student Day.
June 14-17. Nebraska Disciples Convention, Hebron.
June 14-19. Congregational Adult Summer Conference, Clear Lake, Ia.
June 14-20. Congregational Adult Summer Conference, Spirit Lake, Ia.
June 15-22. Y.W.C.A. Student Conference, Silver Bay, N. Y.
June 15-July 17. Symposium of Social Studies for War and Postwar Needs, Denver, Colo.
June 15-18. Illinois Ministers' Institute, Eureka.
June 15-18. Ministers' Retreat, Bethany, W. Va.
June 15-21. Ministers' Convocation, Blue Ridge, N. C.
June 15-22. College Girls' Conference, Northfield, Mass.
June 15-24. Institute of International Relations, Grinnell, Ia.
June 16-19. Institute on Pastoral Counseling, Dallas, Texas.
June 18-21. State Christian Endeavor Convention, Guilford College, N. C.
June 18-25. General Council, Congregational-Christian Churches, Durham, N. H.
June 18-26. Student Peace Service Institute of International Relations, Lancaster, O.
June 19-27. Institute of International Relations, Chapel Hill, N. C.
June 20-26. School of Missions, Winona Lake, Ind.
June 21-28. Institute of International Relations, Portland, Ore.
June 22-27. American Library Association Conference, Milwaukee, Wis.
June 22-28. Oregon Disciples Convention, Turner.
June 23-28. National Baptist Sunday School and B. T. U. Congress, Atlanta, Ga.
June 23-July 3. Institute of International Relations, Wellesley, Mass.
June 24-July 1. General Synod, Evangelical and Reformed Church, Cincinnati, O.
June 25-July 5. Institute of International Relations, Bryn Mawr, Pa.
June 25-July 1. Young People's Summer Conference, Gurnee, Ill.
June 27-Aug. 1. Institute of World Affairs, Salisbury, Conn.
June 28-July 2. National Education Association, Denver, Colo.
June 28-July 5. Long Island Summer School of Leadership Training, Carmel, N. Y.
June 28-July 5. Older Young People's Summer Conference, Eureka, Ill.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LIX CHICAGO, JUNE 3, 1942 NUMBER 22

EDITORIAL

TWO ITEMS in the "News of the Christian World" department have more significance than may appear at first glance. The first, published this week, says that the International Missionary Council has managed to forward $100,000 from the United States to mission fields in war zones during the past three months, and that the normal flow of missionary funds is continuing to every field except the Netherlands Indies and occupied China. The second, a part of the news letter from England printed last week, tells how missionary giving to the London Missionary Society increased by £6,543 last year. Mr. Shillito reports that similar increases have been common to all the British missionary societies. This report from England is more noteworthy than the one concerning American missionary giving, for it must have taken sacrifice of a high order to make possible such an achievement among churches whose services are constantly threatened with disruption from enemy bombers. The two reports taken together, however, witness to the wisdom and faith of the churches. The faith that the work of missions will go on leads to recognition of the wisdom of keeping it going. For no service which the church can render in the period which will follow the war will surpass in importance the maintenance of those embassies of good will and brotherhood which are the Christian missionary enterprise.

Mission Giving Shows Church's Faith

Southern Baptists Talk One Way; Act Another

WHEN we spoke of the Southern Baptists three weeks ago in these columns as "a problem child in the family of denominations," a few voices were raised in protest. The reason for the use of that term is well illustrated, however, by the course which this body followed at its recent convention. On the one hand, it received the fraternal messenger of the Northern Baptist Convention with marked graciousness and voted in favor of holding a joint session of the two conventions in 1944. But then it turned right around and, in the "Battle of California" which Dr. Dawson describes so vividly in his news report, voted to extend the Southern Baptist boundaries into California, territory hitherto served by the Northern Baptist Convention. Of course, all the old excuses were trotted out to justify this raid. It was charged that some Northern Baptists are not sound on matters of biblical interpretation and that others indulge in the practice of open membership. But the fact was that the Southern body saw a chance to invade the territory of its sister Baptist denomination, and despite the protests of many of its leaders it jumped at it. The spirit of the two actions—the vote to meet in fellowship with the Northern Baptist Convention and the vote to annex California—was completely irreconcilable. "Problem child" seems as good a way as any to characterize the proceedings of such a body.

Hate Banned from Training Of British Troops

ON HIS RETURN from his recent visit to America, Dr. J. Hutchison Cockburn, moderator of the General Assembly of the Church of Scotland, raised his voice in protest against the gradual increase of incitements to hatred in the training being given to British soldiers. In this he was joined by the bishop of St. Albans, Dr. Michael Furse, who addressed a letter to the clergy of his diocese on the subject. "As the terrible sufferings inflicted by the Axis powers more and more come home to us, who does not find it increasingly difficult to control our hatred of those responsible for such disgustingly inhuman and barbaric methods?" the bishop asked. "And now we are being told that in order to create an offensive and fighting spirit in the United Nations, the more this spirit of hatred is inculcated the sooner will victory be achieved." The bishop courageously condemned this attitude and declared that "the Christian view can be summed up in the short sentences: Hate sin. Love the sinner." These powerful voices, added to the influence of Dr. J. H. Oldham and others, have had a decisive effect. General B. C. T. Paget, commander-in-chief of the forces defending the British Isles, has just published a letter he has written to all army commanders deploring the systematic inculcation of foul

language and hatred in the training of troops and ordering it stopped. "When such language is used it is most harmful to discipline," declared General Paget. "An attempt to produce blood lust or hate is foreign to the British temperament, and any attempt to produce it by artificial stimulus is bound to fail, as it did in the last war." This is a sound observation, and the policy laid down by General Paget might well be made a general order to all the forces of the United Nations.

Demand for Wartime Prohibition Grows

WEEK BY WEEK agitation for some plan of wartime prohibition is increasing. Two weeks ago the women of the Presbyterian Church completed the organizing of a "National Organization of Presbyterian Women," and immediately celebrated the new body's birth by launching a drive for prohibition of the manufacture and sale of alcoholic beverages for the duration of the war. Last week President George Barton Cutten of Colgate carried the same demand into the Northern Baptist Convention at Cleveland. "Alcohol and war do not mix any better than alcohol and gasoline," declared Dr. Cutten. "Perhaps a mere voter and a modest taxpayer should not be expected to bother his head about the conduct of the war, but the fundamental strategy seems to be for us to drink our way to victory. Is this to be any more successful than the strategy the Washington officials outlined for us in 1932 when we were supposed to drink our way to sobriety? Well, not so far, anyway. . . . Let us insist that the military camps be cleaned up and the authority of the army and navy be used to clean up adjacent territory; let us insist that we go all out for this war and that the liquor interests be no longer the pet of the President and Congress of the United States. Let us insist that our representatives represent us and not the liquor interests, and that government control of liquor means the control of the liquor interests by Congress and not the control of Congress by the liquor interests." Secretary Stimson may unwittingly have given this movement for wartime prohibition a boost. When visited by a delegation seeking to end beer sales in camps, the secretary of war held that the problem of liquor in the army must be treated as part of the total community problem. If that is so, then many will agree with President Cutten that the total community will be better off without liquor for the balance of the war.

Japanese Will Seek to Regiment Religion

ACCORDING to a recent Tokyo broadcast, all religion in east Asia is soon to learn what will be expected of it in the "Greater East Asia Co-Prosperity Sphere." An organization called the "Imperial Religious Federation" has been set up by the Japanese war lords. Its directors announce that within a few months they will call to Tokyo representatives of religious organizations from Japan, Manchukuo, Mongolia, China, French Indo-China, Thailand, Burma, India, Ceylon, the Philippines, Malaya and the islands of the East Indies. Their audacity in including India and Ceylon in this list will not pass unobserved in countries with which they are now at war. The conference will be expected to effect cooperation in behalf of the "New Order in East Asia" between these Japanese Shintoists and representatives of Hinduism, Islam, Buddhism and Christianity. Confucianism is not mentioned, possibly because it is regarded by the empire builders of Dai Nippon as decadent and destined soon to collapse before the exalted animism of Shinto. Presumably the devotees of the sun goddess will use this occasion to lay down the law concerning the ways in which the clause in the Japanese constitution guaranteeing freedom of religion is to be interpreted. That it will include "registration" under some such arrangement as that required by the religious organizations law in Japan, with government recognition and consequently the right to exist refused to religious bodies whose practices or articles of faith do not conform to Shinto ideas, is a foregone conclusion. The conference will also give attention, in all probability, to all religious training of the young. Nothing that could possibly be construed as critical of Japanese mythology or procedures will be permitted to survive. On the contrary, all "thought" subjects from philosophy to economics will be suppressed, as they have been in the occupied parts of China, until properly trained teachers are available to provide the officially accepted pabulum for the new generation. All of which shows how the ground is being prepared for the greatest test ever given a body of young churches since the Moslem invasion destroyed the Christian churches of north Africa in the seventh and eighth centuries.

American Help Wanted On Every Front

CHUNGKING appealed to the United States last week for help in accents which compelled attention. Generalissimo Chiang Kai-shek's government took the unusual step of making its appeal public. Governments do not ordinarily admit it when they are in a serious plight. But China's danger, with the Japanese pushing in the back door from Burma and circling down from the coast across Chekiang province, is so clear that Chungking evidently concluded there was nothing to be gained by concealment. It therefore released to the whole world its desperate cry for American planes, coupled with a warning that if these are not provided "with the utmost haste, the United Nations may have to pay a double or triple price for future recovery." Americans, it is safe to say, are more eager to help China than any other nation. But the difficulties involved in responding to all the appeals for help which are being directed to Washington are staggering. The British pressure for reinforcement never relaxes, and has now led to the assembling of the first major A.E.F. of this war in Ulster, whence it may be used either to defend England from a German invasion or as the spearhead in a thrust against the Continent. Russia is pressing for the creation of a second front and, if that is impossible, for the transportation of immense quantities of equipment to the Russian forces. Both the Australian government and General MacArthur are insistent that there shall be no interruption in the flow of men and materials to Australia.

Despite the prodigious things being accomplished in American factories, not all these demands can be satisfied. Even if the goods could be manufactured and the soldiers and pilots trained, the shipping bottleneck would remain. And the grand strategy of the United Nations apparently calls for dealing with Hitler this year as the primary objective. Nevertheless, American public opinion will prove hard to placate if China is left without airplanes to deal with a Japanese invasion while planes are held to protect the British interest in India.

Sugar Beets Rot for Lack of Labor

A LARGE SHARE of the 100,000 Japanese Americans on the west coast are now in concentration camps, sitting in idleness for the first time in their lives. While those who are in charge of the camps busy themselves teaching Japanese agricultural workers how to jump for a volley ball, California crops wither in the sun because there is nobody to harvest them. This is what is called protecting the democratic way of life. The labor shortage, caused in part by the forcible ousting of the Japanese-Americans from their homes, is having its most serious consequence on the beet harvest. Already enough sugar beets to provide 12,600,000 people with sugar for a week have been plowed under, according to the Central California Beet Growers Association, because no laborers were available at the critical moment when they had to be harvested or lost. The situation has become so desperate that the state Council of Defense has issued a public appeal for city people to go out to the fields to save the crop. We doubt whether anybody in California will remind the citizens of that state that one of the reasons why public policy should be decided on the basis of constitutional procedure and recognized law is that those who succeed in getting their way by hysteria and clamor usually injure themselves even more than they harm the unfortunate victims of their fear. Yet that is the situation in California, and the beet crisis is only the beginning.

Defamation of Senator Reveals Danger to National Unity

TO THOSE with eyes to see, the despicable attempt to ruin Senator David I. Walsh of Massachusetts was more than a personal attack on a single senator. It was a revelation of the bitterness and almost incredible venom which are to be found just below the surface of American political life today. To those familiar with the severity of the libel laws it must still seem nearly unbelievable that a responsible metropolitan newspaper should have printed such a collection of filthy charges. Not even the growth of "keyhole journalism," unhealthy as that influence has been, can account for such readiness to descend to slander. The only explanation for this horrible affair is that the paper was out to destroy an honored public servant with whose views on American entrance into the war it differed. It had worked itself into such an irrational state that it was willing to use any means to carry through its attempt at character assassination. And, knowing the natural unwillingness of its victim to wade through the muck of a libel suit, it was ready to take a chance on legal retribution. Seldom does the awful result of accepting as a code "the end justifies the means," stand out so clearly as in this case. It is lamentable to see a paper with the proud record of the *New York Evening Post*—the paper of Alexander Hamilton, William Cullen Bryant, Godkin and the Villards—sunk so low. If the political struggle within the nation is to be waged on this level, then national unity simply cannot survive. President Roosevelt has recognized this, which accounts for the speed with which the attorney general's office, the FBI and the majority leader in the Senate were brought into action to clear Senator Walsh's name. It is to be hoped that the President's partisans will learn a lesson from the outcome of this despicable affair.

Democracy Demands Justice

ODELL WALLER, of Virginia, is sentenced to be executed on June 19. Waller is a Negro sharecropper who was convicted of having shot and killed his landlord. His conviction was based on the testimony of one eyewitness, a Negro boy of eighteen. Waller's plea is self-defense, on the ground that, in the course of a dispute growing out of Waller's effort to get his share of the crop, the landlord had cursed and threatened him and reached for the pocket in which he was known to carry a gun. The case has been tried in the courts and we have no disposition to try it again in these columns. Anyone who reads the testimony may form his own conclusions as to whether it supports the verdict. But that is a matter upon which the jury's decision is the one that counts. For this reason it is the more important to consider what kind of jury it was that rendered the verdict of guilty upon which the death sentence was based. Was it a jury of his peers?

The defendant is a Negro; the jury was selected from a list from which Negroes are debarred. The defendant belongs to the class excluded from the right of suffrage by the poll-tax qualification which the economic condition of its members renders it impossible for them to meet; the jury was composed of persons who, having paid their poll tax, are voters. It may be conceded that the word "peers," in its historical legal usage, did not contemplate identity of race, because it was introduced in a society which was fairly homogeneous racially. But it certainly indicated identity of political status and rights. It meant that a feudal baron could not be tried by a jury of serfs, or a vassal by a jury of lords. A man's peers were those with whom he stood on a *par* in the political and social system. By no intelligent application of that meaning can it be said that Odell Waller was tried by a jury of his peers, as required by law. The law is flouted in the process of punishing him for an infraction of the law.

This is a question for the Supreme Court of the United States. Efforts to secure a review of the case by that tribunal have thus far been unavailing. What is done must be done quickly if it is to do Waller any good.

Governor Darden of Virginia wants to do the right thing. He has already humanely granted one stay of execution to give opportunity for an appeal. He could pardon the convicted man, but that would not solve the problem. After all, a homicide was committed and the man who committed it should be fairly tried and, if found guilty of a crime (not every homicide is a crime), should be punished. The point of this protest is not to make it possible for sharecroppers to kill their landlords with impunity. Executive clemency does not meet the demands of the situation. What is wanted is justice.

The social catastrophe is not the execution of this particular man—who may, for all we know to the contrary, deserve that fate as much as any murderer—but a widespread feeling among Negroes and the economically underprivileged that their citizenship is an empty and meaningless thing, that they must accept as "justice" whatever is handed out to them by those who claim to be their betters, and that a society in which such conditions exist has little claim upon their loyalty.

This whole matter has deep roots in history. It is more than a racial question. The resounding principles of the Declaration of Independence and the Bill of Rights in the federal Constitution by no means settled the question as to whether the government of the states was to be a government by men or by property. Virginia is not the only state that feared the sovereignty of its own people and long clung to a property qualification for the exercise of political rights, but it is a conspicuous example. A little research in the history of the Virginia constitution is very enlightening and its results will be, to most readers, rather surprising. The debates in the convention which framed the Virginia constitution of 1830, being available in print, are particularly suitable for such investigation; the issues at that time were drawn with unusual clarity; the resulting decisions have in part been perpetuated to this day.

The big four in that convention who opposed giving the right of suffrage to all free white males—and of course no one thought of giving it to Negroes, who were then slaves—were James Madison, James Monroe (who was president of the convention during its first weeks), John Marshall and John Randolph, all of whom spoke and voted against manhood suffrage. Equally forceful and even more voluble on the same side were the less famous B. W. Leigh, Abel P. Upshur and Governor Giles. The only conspicuous exponents of democracy were Doddridge, Alexander Campbell and Chapman Johnson.

John Marshall, by request and against his own position, presented a memorial from disfranchised white citizens of Richmond who, in their own words,

> . . . not having the good fortune to possess a certain portion of land, are, for that cause only, debarred from the suffrage. Comprising a very large part, probably a majority of male citizens of mature age, they have been passed by, like aliens or slaves, as if destitute of interest, or unworthy of a voice, in measures involving their future political destiny. . . . If the landless citizens have been ignominiously driven from the polls in time of peace, they have at least been generously summoned in war to the battlefield.

This claim was answered by Judge Upshur: "There are two kinds of majority. There is a majority of interest, as well as a majority in number. It is precisely the principle for which we contend . . . that those who have the greatest stake in the government shall have the greatest share of power in the administration of it." So also said Monroe, Madison, Marshall and Randolph. What they meant, and what they voted for, was that those who did not have an adequate financial interest should have *no* power in the government. It is interesting to note that a proposal by the liberals to re-enact the Virginia bill of rights at the outset, as expressing the principles to be embodied in the constitution, was laid on the table. It was reaffirmed at the end as a slogan, not recognized at the start as a guide.

The liberals lost every point for which they fought in the constitution of 1830. In 1850 the property qualification was abolished. The constitution of 1870 retained manhood suffrage but an amendment in 1876 added a poll-tax requirement to keep Negroes from voting. In the 1902 constitution the poll tax was retained, and the legislature was authorized to set up new property qualifications for voting.

All this may seem a long way from Odell Waller while he waits in the death cell with only sixteen days until his execution. But it is not. The race problem complicates the issue but did not create it. It is not Virginia's issue any more than it is that of many other states, especially those which have a poll tax as a bar to political rights. But it is an issue of all states in some manner and measure. That issue is whether we are going to try to have loyal and united communities, in which all citizens will give their full allegiance and devotion to the government and will cooperate for the common welfare, and at the same time exercise political and economic discrimination against certain groups within those communities. The issue is not whether we will succeed in doing this, for it can't be done; it is whether the favored classes would rather save their pride and privileges or save their country. The case of Odell Waller symbolizes this issue.

A Theology of the War

CHRISTIAN theology is nothing but the Christian way of looking at things. And Christianity has its own way of looking at everything. A theology of the war, therefore, is only the Christian way of looking at the war. This war has overtaken us at a time when theology is beginning to come to life again, after being discredited for many decades by our preoccupation with other ways of looking at things—scientific ways, historical ways, psychological ways, sociological ways, philosophical ways and many other ways. Christianity declares that none of these ways of looking at things is either adequate or ultimate. Their truth and value are not denied; indeed, they are reaffirmed in an enlightened Christian faith. But their adequacy and ultimacy are denied. The Christian church makes a stupendous claim which the "scientific" mind has great difficulty in allowing. It is the claim that in Christianity we have a revelation of the way things look to God!—that is, of the way things really and ultimately *are*. If, then, we speak of theology of the war,

we are only striving to look at the war in the light of this revelation.

The foregoing is a prologue, not to a pretentious discussion, but to a few comments on two important theological statements about the war which have recently appeared in these pages. One is the brief statement by Dr. J. H. Oldham, of England, which we quoted last week from his *Christian News-Letter* (see editorial, "War Bonds and the Churches"). The other is the article, "War as the Judgment of God," by Professor H. Richard Niebuhr, of Yale Divinity School, which appeared in our issue of May 13. Both writers are wrestling with the problem of defining the witness of the Christian church in a war situation. It is a practical and an urgent problem, for the church is embarrassed and confused as to what its course should be when the state reaches out and conscripts the total manpower of the nation and summons every organization and agency in the national community, including the church, to get behind its war effort. Sharply stated, the question is this: Shall the church respond to this summons and make itself a party to the war?

Dr. Oldham answers decisively in the negative. The specific question before him is the use of the church buildings of Great Britain for war meetings. He "hopes that they will not be so used," because "these cathedrals and churches are a witness to the worship of a God enthroned above the nation. Their general use for national purposes would confuse the vital distinction between the spheres of the church and the earthly state, between the claims of God and of Caesar."

The application of this principle to the dilemma which our own government is thrusting upon the American churches in the particular matter of promoting war bond purchases was made in last week's editorial. What concerns us now is the reasoning, the theology of the war, with which Dr. Oldham supports his position that the church must not allow itself to be made a party to the war. We believe that this theology is much nearer to the Christian view of the war than the popular brand which obtains generally in the United States—albeit we have theologians here whose thought reflects a similar outlook. But we also believe that it has inherent weaknesses, that there is much more to be said, something more pertinent and penetrating, and that Professor Niebuhr has said it.

Dr. Oldham is a strong supporter of the war, but in replying to a writer who wants the church buildings used because the war is "a great Christian cause," he rejects this characterization as "a misleading use of language." Christianity, he says, "belongs to a quite different dimension."

> It is something that judges us and our cause as well as our enemies. And it is precisely in this recognition of something above us by which we ourselves are continually judged that there is any hope for the future. . . . No one would question that there is a relation between our worship and the life-and-death struggle in which we are at present engaged in defense of what we believe to be higher values. All that that struggle means must be lifted up in worship. But what must never be lost sight of is that the worship of a holy God does not mean the endorsement of our own understanding of the national cause, but is a call to test it continually in the light of eternal standards in order that our purposes may be purified and raised to a higher level.

The theology expressed in these noble sentences reflects the prevailing conviction of the British churches in this war. In general, this view has been an effective barrier against such appeals as those of Professor Karl Barth who urged British Christians to wage their war "in the name of Jesus Christ." It has kept the British churches from repeating the spectacle which both they and our own churches made in the other world war and which some American theologians would like to have us reproduce in this war.

Dr. Oldham is striving to get away from the moralistic conception which calls the war righteous and then affirms that because God is a righteous God he must be on our side. In this moralistic view, the war thus becomes "a great Christian cause." Obviously, then, it would be the church's duty to support the nation's war. But Dr. Oldham sees a higher function for the church, because he sees God "enthroned above the nation" and judging the British nation as well as her enemies.

Has Dr. Oldham really transcended the moralism which he deplores? We fear that he has not. His major premise, plainly, is that the nation's war is righteous. But how has its righteousness been determined? By God's approval? No. God seems to be outside of the war, therefore outside of history, in "a different dimension." The righteousness of the war has been decided on some other level, in some other "dimension," than that in which Christian faith and worship move. "The differences between what we stand for," he says, "and what our enemies stand for are important enough to justify the price of defending [by war] what we believe to be a higher way of life. But that is very different from saying that the national cause is a Christian cause."

Dr. Oldham's theology of the war thus issues in a moral dualism between the righteousness of God and the righteousness of the nation's war. On the one hand, there is a moral decision that the war is righteous, a decision reached without recourse to the Christian revelation of God. (To call it Christian is "a misleading use of language.") On the other hand, this decision is brought before God in worship, not for his approval ("worship . . . does not mean the [divine] endorsement of our understanding of the nation's cause"), but that God may "purify it and lift it to a higher level." There is no suggestion that, before God, this pre-decided righteousness of the waging of war is itself amenable to God's judgment.

We do not believe that this theology of the war is sufficient for either of the purposes which prompted its formulation. In the first place, it is just as moralistic as the traditional moralistic theology which has found a sanction in the command and blessing of God for all the wars that "Christian" nations have waged. And second, it leaves the church bereft of any substantial testimony as to what, in terms of the Christian faith, *the war means to God*. The church therefore has no positive reason to refrain from making itself a party to the nation's war. The fact that this theological formulation has been effective in Great Britain in keeping the church in its true role throughout this war is more of a tribute to the sound instinct of British Christianity than to the adequacy of the theology by which this instinctive reaction has been sustained.

We commend to our British brethren the article by Pro-

fessor Niebuhr, as the most important contribution which has been made on our side of the water to the problem with which they and we are wrestling. Dr. Niebuhr's article is made notable by four achievements: (1) He states clearly what war is in the light of the Christian revelation of God. (2) He thereby transcends moralism; but he does so without going outside of history, that is, he does not seek the meaning of the war in some super-historical realm, some "different dimension"; what it means to God is precisely what Christianity insists it must mean to man. (3) He thus lays the foundation upon which the church may define its unique and imperative witness in wartime. And (4), by implication, he provides the church with a practical orientation consistent with its ecumenical nature as the embodied witness to the truth of God who, though he is in the war, in every moment and part of it, is not himself a party to it. The church, therefore, cannot allow itself to be a party to the war.

As Dr. Niebuhr sees it, looking through Christian eyes, the war is the judgment of God upon us all and all our nations. Dr. Oldham also speaks of the judgment of God, but it is judgment in the sense of God's criticism of man's righteousness in the light of his own perfect holiness. Dr. Niebuhr of course includes this critical aspect of divine judgment, but he sees clearly the distinction between judgment as criticism and judgment as penalty. When he says that the war is God's judgment he speaks, not in terms of God's righteousness, but in terms of God's action. The question which he asks is: What is God *doing* in this war? And his answer is that God is punishing us for our sins.

This is an unpalatable answer to the modern mind, even to the modern Christian mind, which has habituated itself to think in terms of a humanistic moralism whose effect is virtually to banish God from history and leave man in the proud but preposterous pretension of asserting his own control of the forces of history and destiny. Dr. Niebuhr boldly, and rightly, affirms that history, and the war as an event in history, cannot be understood merely in the *ex parte* terms of what man is doing, or has done, or thinks he is going to do, but only through the Christian revelation of what God is doing. We believe he would agree with The Christian Century's definition of history as God's action, an action which goes on in cooperation with man, or in collision with man if he refuses in humility and self-sacrifice to cooperate with God. When the creative and redemptive action of God collides with the disobedient and willful action of man the result is an event *in history* which Christianity calls the judgment of God. The war is such an event.

Dr. Niebuhr's outlook represents a complete turning away from the moralism by which the militarist seeks a justification of the war and the pacifist seeks a condemnation of the war in terms of simple right and wrong. He explicitly rejects the conception of Christian worshipers bringing the pre-decided righteousness of their respective belligerent nations to God's altar for purification. "If God," says Dr. Niebuhr, "is judging mankind in this war, as he is, there can be no contention before him about the relative rightness or wrongness of the various groups involved. When we are in the wrong before God we are absolutely in the wrong, and no kind of relative rightness can be made the foundation of an appeal to a higher court." The term, "higher court," we take it, is an ironical reference to the *lower* court of relativistic humanistic moralism under whose indulgent verdict the waging of the war finds easy justification—and finds it on both sides of the battleline!

This war, says Dr. Niebuhr, is God's judgment—*that* is what it really *is*—and in the light of the Christian revelation it can be nothing else. This affirmation, he insists, is not merely true in some "spiritual" or other-worldly sense, in some other "dimension" outside of history, nor is it true for Christians only; it is what Christianity affirms as true *in reality*, as true *in history*, as true for all men and all nations whether they see it so or not. To bear witness to this truth about the war is the church's function in wartime, for the church is itself the embodied witness to the truth and reality of things as Christian faith apprehends them in the light of the revelation of himself which God has made in Jesus Christ. To bear this witness is its reason for being, and its only reason.

But the church cannot proclaim the war as the judgment of God upon all nations, our own included, and at the same time make itself a party to the war. If it weakly yields to the pressure of the state or of patriotic fervor and acts as if the war were the church's war, it renounces and degrades its witness for the God and Father of our Lord Jesus Christ. The God of the church is not a party to the war. It is not his will that we should fight; it is his judgment which condemns us to fight because we have sinned—we have sinned in making a world shot through with injustice and selfishness and national egotisms. Such a world is contrary to his will, and the war is the result of the collision of his will with the disobedient and unregenerate will of man. This is God's judgment.

What this means, positively, in terms of wartime preaching and teaching and corporate action, requires the united and prayer-inspired counsel and wisdom of the church's best leadership to explore and define. But negatively, it clearly means that the church may not compromise its witness by becoming an ally of the war. Its buildings should not be used for war purposes. Its pulpits and organizations and the prestige of its official leadership should not be loaned to the state for capitalization in the promotion of war bond purchases. In its public services devoted to the worship of the true and living God there should be no genuflections before the god Mars. Such things obscure the church's witness to the truth of the war as Christian faith sees it.

In this connection, something should be said about the use of flags in the sanctuary. The national flag in a Christian service of worship in wartime can be fully justified if it is rightly interpreted as the lifting of the nation up to God to hear his judgment and in repentance to receive his forgiveness. But to place beside it in the sanctuary or to carry in the processional that incongruous innovation called a "Christian flag," is to divert and dilute the church's true witness by a symbol which is without Christian meaning, and which may be invested with an unchristian meaning by many worshipers. This so-called "Christian flag" is an example of that capricious senti-

mentalism into which a certain shallow portion of our American Protestantism falls too easily. A "Christian flag" in a service of Christian worship is an impertinent rival of the true Christian symbol.

At all times, but especially in wartime, the dominant symbol in the church's worship should be the plain cross or the crucifix. "Wars," as Dr. Niebuhr says, "are crucifixions." When mankind is crucifying itself by its own sin, when the innocent vicariously suffer and are slain with the guilty, the cross of Christ, symbol of God's judgment and of his mercy, should brook no competing symbol in a Christian sanctuary. "One cannot speak," says Dr. Niebuhr, "of God acting in this war as judge of the nations, without understanding that it is through the cross of Christ more than through the cross of thieves that he is acting upon mankind."

The churches of America are in a difficult position at this hour. We thought we had prepared our hearts and minds for such an hour during the interim between the two great wars when we highly resolved that the church would never again bless war. But the strain of actual war too easily blinds our eyes to the truth which we then saw clearly. In some churches God's altar has been almost forsaken as their ministers beat the war drums before the altar of Mars. Denominational assemblies are at this moment involved in debate about going "all out" for the war. The Federal Council of Churches, under great tension, deserves our dubious praise for having the strength at least to evade the issue by passing a disingenuous resolution.

Christian faith must not be swept from its anchorage in the divine revelation by the pressure of the state or the excitement of war psychology. The fine example of the British churches should strengthen our determination that the church shall still be the *church*. But no such example, however worthy of emulation, will be sufficient. We have got to *think*, and to think theologically, that is, in the light of God's revelation of himself. Only by such thinking can we reach an immovable conviction as to what this war really and ultimately *is*, and only by such thinking can God trust us to keep the flame of our Christian witness burning bright upon his altar.

A Big Man's Day

EDITOR THE CHRISTIAN CENTURY:

SIR: Not in the spirit of envy or of frustrated hope, I pondered yesterday upon the ways of the Big Man. By this I mean the manner of life which falls to the "Leaders of this Modern World," whom we reward for their labors with every available assistance. But for such things how could they do all that they do? And we take it for granted that they should do all that they do.

I have never lived within hail of the big men, and my musings on them were but the work of an imaginative sympathy. No living person is meant. Any resemblance, as Hollywood says, is a coincidence.

I see the Big Man begin his day with all that precedes breakfast made smooth for him, including the clothes appointed for the day which are perhaps chosen by his valet. (Do men have valets now to whom they are not heroes?) I see him scan his letters, opened and arranged for him, while he exchanges some pleasant remarks with the members of his family. Then to more serious matters.

If he is a super-Big Man he will have a train of secretaries and others to await him. The team! He will go over his day with the chief of these, without whom, as he freely remarks, "his task would be impossible." It appears that he has to address an assembly of Amalgamated Philatelists at a luncheon that day. "And what, my boy," he asks, "is a philatelist? Have I any opinions about him? Or alternatively, ought I to have any?"

A philatelist, he is told, is a collector of stamps, and so far the Big Man has not committed himself. "A light little *jeu d 'esprit*, eh?" he says. "Then knock up an address for me and have it ready by 12:30 and bring in that latest little story—you remember."

"I doubt, sir, whether it can be fitted in."

"Good heavens!" he replies, "you are losing your grip, my son. Any story can be got in anywhere after luncheon!"

Then there are the various people to be met during the day, the committees to be sat upon before or after the round of golf; for Big Men must have their diversions. The proper persons to arrange for these things are seen, and numerous telephone messages are answered. While all the time he is dealing with his letters, as thus:

"There is a man who wants to know what I think of bimetalism. What do I think about it? I am sure I don't remember. Deal with it tactfully and vaguely."

"Here is a man who tells me I misquoted something he said. Now which of you let me in for this? How in the world can I be expected to check all that you do? You had better be more careful. Anyhow, answer him if necessary by the red-herring touch."

"Here is an admirer who wants a lock of my hair. Tell her I haven't one to spare; but write with a wit which you rarely attain."

In that same morning at his bidding new books are brought straight from the press. Papers of all kinds are read for him and the relevant things cut out and set in order. Calls are made by ambassadors, bishops, editors, principalities and powers of all kinds, and a number of bright young men have their minds profitably employed on their varied concerns.

A touch on a button and he has before him all the documents he needs; another touch, and he is speaking to anyone whom he may choose to address; another and, if such is his line, he may clear a million; another, and he has the best coffee to be had. Let him smile and the entire establishment smiles; if he frown, they go softly.

And when in the evening he delivers a weighty address on "The Reconciliation of Science and Religion," the press on the morrow with something as near to awe as it can attain remarks on the amazing versatility of the Big Man. But we must not forget our almost immeasurable superiority to the others before us in ways and means, and in team work.

Ever yours pondering,

QUINTUS QUIZ.

Prayer and the Return of Faith

XVII. How Shall the Christian Church Prepare for the New World Order?

By George A. Buttrick

THERE IS DANGER lest we postpone Christian action. There cannot be a moratorium on our Christian witness now, and a new beginning when war is ended. History is not made of gaps and spurts. Future duty has its present obligation. We inquire therefore about the present energy and attitude of the church. Is its course today a preparation for a better morrow?

I

The church has a distinctive task. It should not echo politics, nor indulge in tub-thumping, nor sell war bonds. That would be a grievous disservice to government. Soldiers, even more than other men, despise a church which forgets the gospel for some contemporary fulmination. A group of soldiers, bidding good-by to their minister, said: "We are going because there seems nothing else to do. But keep on saying it for our sake." "It" meant the clear word of Christ. After the last war there appeared the satirical book, *Preachers Present Arms.* Worthy churches will give no cause for volume two: the church is not a recruiting station. But it must deeply sympathize with the burdens of government, and hold that burden in its prayers; and rejoice meanwhile that our government, with whatever faults, has disavowed any claim for requital or material gain. Nay, more—the church, while penitently confessing the sin of the whole world and its own sin, cannot repudiate its moral judgment: it cannot equate Germany and Norway. In its own mood and method it must set its face against the monstrous totalitarian untruths that have bedeviled our world.

The church must honor every man's sincere conscience whether it take him to battle or to Civilian Service camp. The church must shepherd all its men in service—whether of "orthodox" or "pacifist" conviction—with a tender shepherding, and uphold all its people in pastoral faithfulness. The church must recognize that mere protests against war serve no purpose: it would be as wise to protest against yesterday's weather. Policies are in order, and that free and loyal discussion which is the very mark of the democratic way of life. But mere protests do not now help the cause of peace. They may easily inflame the worse passions of war. The war is a fact. We must live within it in love, as individual conscience and mutual trust may dictate.

Admittedly the above paragraphs hold sentences which seem contradictory, and words which invite widely different definitions. Language is a poor transcript of the mind, and the finite mind is dim at best. But what is above written may still serve as the outline of an attitude. The war, despite Joe Louis and *Collier's* magazine, is not "God's war," unless the title includes God's penal judgments on all men. The church must be the church. Its gospel may be applied, but not traduced; interpreted, but not betrayed. The church is not the convenience of men; it is the Body of Christ. Its own word and work are clear, and they are at once within and above the tumult of our time.

II

Can the present duty of the church be marshaled in the mind, and so be made specific? *The church must offer confession for its own transgression and for the world's iniquity.* That duty is both act and attitude. The Bible in its profound awareness of "the tragic sense of life" knows full well that wrongdoing brings an impasse, a situation in which every path is a low path. Our present dilemma is an agonizing instance. The man who in sincere conscience goes to battle is involved in bombings in which military objectives are not easily separated from babies' cribs; and he is party also to a vast poverty which, in lack of some new thrust of the Spirit, must breed new bitterness and invite new demagogues. On the other hand, the sincerely conscientious objector stands aloof, despite himself, from the chaos in which men suffer and die; and the German pacifist, sacrificing himself however nobly, leaves his family to the mercy of the Gestapo.

We must make our choice. The writer has "Quaker" convictions about war. But we shall be helped in mutual understanding if we realize that all choices are vitiated by our sin. Of none can any man be proud. The failure to acknowledge this prime fact is the appalling blindness of contemporary statesmen. Who among them centrally confesses sin, or centrally like Lincoln bows before the judgments of God, or centrally calls us to penitence? The fact that our present dilemma, with its bitter legacy of only low choices, is but a more tragic instance of the strange cleft in man's nature, underscores rather than cancels the church's version of vicarious confession. We are pierced by "contradiction"; we understand compassion best when we are driven to cruelty; we yearn for the sky just because our wings are caught in clay. Our only hope is in God's mercy.

Perhaps we have missed the profundity of the ancient Jewish altar. Its story is a poignant record if we read between the lines. It speaks of a *sin-offering:* the suppliant first rested his hand on the head of the sacrifice, and then slew the animal, in token of his own identification with the victim and his own death to sin. It speaks of a *burnt-offering,* the significance of which was not in the burning but in the ascending flame—token of a life now consecrate to heaven. It speaks of a *peace-offering:* the flesh of the sacrifice was finally eaten by the whole group, priests and people, because forgiven and consecrated men (and only they!) are at peace. These offerings were not offered to mollify an angry God, for God in mercy himself sent the cleansing flame. They were required because man cannot heal the contradiction in his nature; God alone can redeem what God has made.

How has the world been kept in any health? How have

we escaped the final, irrevocable judgment? How is it that our sin has not utterly destroyed us? Pilgrim in his "Progress" saw a fire kindled against a wall and a man pouring water on it. The man, he was told, was the Evil One. Then how could the fire continue to burn? Why are we not slain out of hand by our transgressions? Pilgrim was taken to the other side of the wall. There he saw another man, the man Christ Jesus, putting fuel on the fire through a hole in the wall. There is a hole in the wall between heaven and earth. There is an Intercessor. But we must help him. The first task of the church in wartime is confession and intercession. By any worthy interpretation of prayer that task is of the very stuff of deeds. "The fire shall ever be burning on the altar: it shall never go out."

III

Clearly *the church must build now the highway to a righteous peace.* "But that might divert us from the war effort," someone says. No, even if the war effort were an unmixed blessing, to think of peace would be reinforcement not distraction. A sailor struggling against the storm is not a poorer sailor, but more resolute, when he pictures the haven. "But peace terms must wait," someone else suggests. Specific terms must obviously wait, but not the tenets of peace. Last time we won the war, if anyone ever wins a war, and lost the peace. "But the problems of the world are so vast and complex that the lay mind is incapable," someone else may say. To that contention the answer is instant. The lay mind is not one whit less capable than the mind of the alleged statesmen who have governed our world in the last twenty years. The church mind is *more* capable, if only because it has glimpsed the mind of Christ and learned to think in terms of "one fold and one Shepherd."

When the history of the last two decades can be dispassionately appraised, the bungling of men who were supposed to be leaders may stand out as an incredible disfigurement. The young people's society of any average church might have done a better job. They could hardly have been guilty of so complete a failure. In any event, what is now needed is not a detailed blueprint of the postwar world. That is never possible in any age: we "follow on to know the Lord." The essential need is for certain broad outlines of conviction, and a climate in which prejudice disappears and changes are accepted in the mind of Christ.

Some of the outlines are not in doubt. The church must renounce its own divisions, or stand convicted of hypocrisy. Ten churches in a medium-sized village or a city neighborhood make almost impossible any well rounded worship, or the crucially important item of religious education, or a genuine community service, or a united and courageous civic witness to the Kingdom. Thus union will probably be compelled by postwar poverty. If compelled, it will be to that measure crippled. Let the union be willed, not forced; and let it be dedicated not to "economy," but to God.

Our economics must be rooted in ethics, as ethics must be rooted in the sanctions of faith. To return to the practices which issued in wars and poverties would be to repudiate both morals and intelligence; not even a donkey stumbles twice on the same stone. To "seek first the Kingdom of God"—to grapple with the problem of unmerited insecurity and poor housing, for instance, rather than to pursue "success in business"—would find us enriched in the venture by "all these other things."

A world order is requisite. It will involve some surrender of national sovereignties. It cannot be a white man's order; that might lead only to a worse and racial war. It cannot be an American imperialism; that might not be much prettier in its development than any other. The noun "imperialism" easily swallows the noblest adjective.

In old Europe there were villages so lovely that they could turn a Scrooge into a poet. Then came the era of the automobile. We ought to ask why it came. James Watt did not intend by his invention to make the modern city, nor Marconi to turn our planet into a whispering gallery. Who *did* intend? Reverent men can see Hands reaching from the sky to make all men neighbors. The automobile era demanded changes in old Europe. Thatched cottages were kept where they could be safely kept. Elsewhere they were torn down, whatever customs were broken or memories cut, and were replaced by broad, safe highways. It is a parable: the churches, economics, education and statecraft which served well in other days are now almost dangerous. We do not carry the universe on our backs; the universe carries us. We do not first think and then shape the world to our thinking; the world determines beforehand the constitution of our thought and by swift changes provokes us to new thinking. Woe betide us if we do not heed and obey! Throughout the world and in all its areas the church must begin to build now the highways of the new Kingdom.

IV

But *the prime task of the church in our time is a revival of faith.* Our disaster is so vast that no man can yet properly appraise it. But we know already that Hitler, though callous beyond credence, is only a sinister outcropping of a hidden land of failure. The Laocoon group of statuary is famous. Laocoon, priest of Apollo, was offering a sacrifice on the beach, when serpents came from the sea to kill him and his two sons. The statue shows the sons dying, while Laocoon, mouth open in anguish, vainly struggles in the coils. An artist, according to a story by Robert Browning, covered with cloth the whole group, except for the head and shoulders of Laocoon. Then he asked onlookers to guess the meaning of those bulging muscles and that open mouth. Nearly all said that it was a "yawn of sheer fatigue subsiding into repose."

How we misjudge life when we concentrate on one item instead of appraising the whole scene! Behind Hitler was the psychology of defeat, the envy of empires, the brooding resentment of a proud people who felt themselves forsaken, and poverty—poverty curdling into despair. Only such a setting could have encouraged so depraved a philosophy as Hitlerism, as only a debilitated body gives hospitality to a virulent bug. But below the poverty, inviting the debilitation, was a worse poverty—the loss of vital faith. People can withstand defeat (or even victory), they

can withstand poverty (or even wealth), if they have faith —faith that God is working in his world, faith that the human struggle has some cosmic meaning, faith that beyond death there is life and home. The core of our tragedy is the loss of faith.

We begin to understand also why faith was lost. We were busy exploiting the planet: a man with his eyes on the earth soon forgets the sky. We explored atoms and flesh with every resource of science: a man with his eyes on matter soon forgets essential spirit. We honored the abstractions of science as truth, and dismissed the book of Genesis as only a fairy tale. That verdict should have received the lie direct. The abstractions of science are a useful fairy tale, but Genesis is essentially truth. The scientific abstraction called cat does not exist. There are cats—Persian cats, tom cats and alley cats—but where shall we find the creature called cat? Genesis, however, is true. Is it not true that there is a serpent diabolism in the garden of man's nature? It struck at Hawaii. Is it not true that the tower of our civilization has collapsed through pride, and become a tower of Babel? The main job of our generation now is a revival of faith, despite the scientific nihilism which the best scientists themselves have always disavowed and despite the practical materialism to which in whole reaches of our life we have succumbed.

Then how shall we restore faith? We cannot. New life is never man's manufacture; it is God's gift. Faith will return only by prayer. We must relearn an old grace of prayer. We must learn a new range and intensity of prayer. We can no more create faith than we can create our own light and air. Imagine a man shutting every window, drawing every shade, bolting every door. Now he will manufacture chemically his own light and air. He cannot. And if he could he would still have to draw his materials from earth and sky. We ourselves do not purge our muscles of fatigue. We go to sleep, flinging ourselves on the cosmos in complete surrender; and then we receive new strength by outright gift. Not otherwise do we receive moral cleansing and spiritual power. The old Methodists were wise to speak about complete surrender. Yet we keep the new strength thus given only as we honorably use it.

V

The church undergirds morale. We shrink from the word. It is not a good word; unworthy folk have stolen it. "We want morale, and to hell with morals!" has been quoted as a recent dictum. The two ought, it would seem, to have some connection. Morale is the presence, not the absence, of a high ethic. Morale is steadiness—steadiness to resist hate; steadiness to refuse the frenzy that may soon speak in racial prejudice about "yellow devils"; steadiness to remember that most people in every land, including huddled millions in paper huts in Tokio, no more wished this war than we wished it; steadiness to keep a vast compassion in the midst of conflict.

But morale is more than steadiness. It is the spirit that can transmute suffering into grace of character. The black rains that fall on the planet seep through soil and shale and emerge as springs of pure water. Morale is an inward integrity that can deal thus with tragedy. The black rain of war descends. It seeps into the hidden strata of prayer, as the soul cries on God: "Turn it into thy patience, turn it into thy sympathy, turn it into the way of thy coming." Morale is the spirit which can deal thus with the present blackness of our world, making a wellspring from a storm.

Morale has still deeper levels. It dwells in God, even in the tumult. It savors the Eternal, even in the midst of time. It is unafraid of suffering or poverty or death, for it is sure of God. It does not merely last out the period of conflict, nor grow frantic (struggling when it must and sleeping when it may), nor become tense under the bludgeoning of cruelty. For it knows that God has his own ways. True morale remembers how once, in Palestine, marching armies seemed important—the fury of Herod, the collecting of taxes, and war—and that they were not important. What was important was that God, even then, came to earth a little child. True morale looks for the new secret coming of God, who is always Emmanuel, God with us.

The task of the church now is to lead people into a confidence deeper than life or death, deeper than war or that uneasy respite which men have called peace, deeper than sin, deeper than sorrow—as deep as the love of Christ on Calvary.

This is the concluding article in the series on "How Shall the Christian Church Prepare for the New World Order?"

VERSE

Pageant

ALWAYS and always a young man appears,
And the crowd hearkens time out of mind.
"Liberty for the captives, recovery of sight to the blind.
Today is the scripture fulfilled in your ears."
—"What strange voice is this? Our own, yet not our own."
Always there are some to cry: "Who is this man?"
Always there are some to hide behind edict and ban.
Passionate angers by hot winds are blown,
Like great smoky torches that flounder and flare,
Like scarlet blossoming flowers of ill.
Then the sudden rush to the brow of the hill.
Always the hill is there.

EDITH LOVEJOY PIERCE.

No Blackout

LUCIFER—You are releasing a great smoke.
SATAN—To fill the world.
LUCIFER—Everything is darkening.
SATAN—Excepting that one spot. Alas!
LUCIFER—Once before you tried to darken it.
SATAN—I often tried. In vain. A light shines through from far away.
LUCIFER—You are the prince of darkness. Try again.
SATAN—No use. Not there on Calvary.

ARTHUR B. RHINOW.

The War and Our Manners

By Oswald Garrison Villard

IF WE ARE not long allowed to forget that this war produces acts of great heroism and complete self-sacrifice, we are also never without proof that it is bringing out some of the worst traits of this nation. At least as one peruses our press it is impossible to acquit it and our government of constantly putting our worst foot forward. The columns of our dailies are so full of brag and bluster and swagger and self-praise, of promises of incredible achievements never before witnessed, as to make one wonder if there is any sensitivity or modesty or good taste left under the Stars and Stripes.

It is true that we have always bragged and boasted in wartime. William H. Russell, the correspondent of the London *Times* in Washington at the outbreak of the Civil War, was so shocked by similar displays of boastfulness based on total ignorance of what was ahead in the way of military necessity, that his caustic articles forced him to leave Washington, especially as he told the truth about the rout at Bull Run and the collapse of the whole on-to-Richmond fustian.

Is It a Compensation?

One might have thought that the severe defeats we and the United Nations have undergone since December 7 would have chastened both our government and our newspapers. Perhaps, however, it is in part the mechanism of compensation the psychologists like to dwell upon which is at work. We are covering up our unpreparedness and our military and naval shortcomings by stressing every hour of the day the great things that we are beginning to do and will do in the way of ship construction and the production of airplanes, tanks, munitions and so on. Usually these forecasts do not work out as expected, though undeniably the achievements are great and will be greater. Nonetheless, we boast that just as soon as we get going at full speed next year we shall not only destroy our enemies but, as Secretary Knox put it, with England dominate the world for one hundred years to come.

Even that dull and stupid man, Hitler, could not resist sneering at us when he said that his enemies were producing the finest tanks and the mightiest battleships and the most powerful airplanes in the world, with the greatest amounts of capital behind them. Of course, he said, the Germans are doing nothing like that. "And if you sometimes read in the newspapers about the gigantic plans of other states," he added, "what they all think they are going to do and when they will begin, and when you hear about sums in billions then, my fellow citizens, remember what I am now saying to you: First we are putting the entire continent into the service of this battle. . . . If we do not discuss these things that doesn't mean that we aren't doing anything."

Unquestionably we have magnificent material in our army and navy, and the writer of this article has maintained for many years that a well trained American soldier is the best fighting man because of his inborn initiative, independent thinking, unequaled adaptability and general ability to take care of himself and meet any situation that may confront him. That was proved generations ago, notably in the Civil War. It does not have to be proved again in just the way that we are doing it. Flying, for example, is an undertaking for which Americans are peculiarly adapted because of the qualities just named and because of our inheritance from pioneering days, and every informed person knew that we should be distinguished in it. Yet one cannot but have a feeling that blowing our own horn is not the best way of preparing the public for a long-drawn-out struggle; that self-contentment and self-adulation are not what the country needs just now. In the long run they will not make for morale. On the contrary, as the English have shown again and again since this war began, self-satisfaction may easily lead to disaster and defeat—this aside from any question of good taste and good manners.

Neither good taste nor a strict regard for truth controlled Speaker Rayburn when in a recent address in Texas he assured the parents of soldiers in the audience before him that no troops had ever before left for the front as well trained and well equipped as our own sons now overseas or on the way. Any expert would have told him that that was not true, that our men are obviously not as well equipped so far as arms are concerned as were the Germans at the outbreak of this war. And as for their training, Hanson Baldwin, the brilliant military critic of the *New York Times,* has just warned the public, in connection with the forecasts made after the arrival of the last American convoy in Ulster of a forthcoming offensive on a second front, that the just-landed troops will need months of hard training before they will be ready for action. Speaker Rayburn also made an inaccurate statement when he told his audience that we had been producing a new ship a day. It is largely because of such overoptimistic statements as these that President Roosevelt has just found it necessary to warn the public against being too hopeful of an early ending of the struggle. The more we boast, the less prepared the public will be when the actual facts of the situation, notably the rapidly increasing danger from lack of ships, is made clear.

Vulgarity the Vogue

As for good manners, they are not much in evidence at present. Vulgarity is the vogue. In what other country could there be published pictures showing a movie actress in the process of kissing one thousand soldiers for the patriotic purpose of improving their morale? Incidents like this fade, however, in contrast with a recent happening in the White House where the President of the United States himself called the attention of the newspaper men to a little bent-over statuette of Hitler which he now has upon his desk. There is a cushion upon the statuette's posterior which acts as the presidential pincushion. Photographs of this refined toy and of the smiling and delighted President

were taken and distributed to the press which made no reference, of course, to the bad sportsmanship nor the crass vulgarity of the proceedings. It is to the credit of the *New York Times* that it omitted the picture, cut down the incident to four or five lines and buried it on an inside page. What should we not have said of Hitler had the scene been in the chancellery in Berlin and the statuette one of our President?

Rotten Eggs Win No Wars

It is not surprising, therefore, that there are already protests in New York against the proposal to include in the coming parade on War Day, June 13, "a sensational effigy of Hitler which it is believed will evoke hisses and jeers, and possibly rotten eggs, along the route of the parade." Vilifying your enemy is almost as bad as underrating him. Obviously it reflects upon the cause, however good, when its upholders find it necessary to resort to things like this. They may appeal to the baser instincts of a crowd and afford an outlet to pent-up hate and anger; nonetheless, they are bound to be taken as an evidence of our own feeling of insecurity in regard to the war, to say nothing of the reflection upon our conduct.

It is true that in this war we have not descended to the depths that marked our brief conflict with Spain in 1898. Then, under the leadership of the Hearst press and the Pulitzer newspapers, we abused, misrepresented and decried the Spaniards to an unparalleled degree. So far we have chiefly limited ourselves to portraying all Japanese as akin to baboons, and to reflecting upon their color. The government has had the good taste to urge upon the press that there shall be no reflection upon the personality of the Japanese emperor who is so sacred to his misled people, just as it was a wise move on the part of the army to order General Doolittle not to attack the mikado's palace, which the general said he could easily have done. Unfortunately, if the war continues to go against us, there is every danger that the intensity of our feelings against the Japanese will be greatly magnified, which will find its echo in the press and on the platform.

Crusades and Good Manners

The pity of it all is that these lapses from good taste and good manners are especially unworthy of us if our cause is what the government says it is. The President wants us to believe that we are engaged in the greatest crusade of all times, that upon us rests the responsibility to save civilization as well as democracy and self-government and the four freedoms. If that is so, this is the very moment when we should bear ourselves in a manner worthy of the cause we are championing. I am well aware that many will say: "What else did you expect? When war is in itself such a degrading and debasing affair, how could you believe that anything else could happen than what is taking place?" My answer will be that when we stoop so low we do violence to our own characters and to our country's good name.

More than that, I do not believe that in England their sportsmanship is so poor, or their lack of dignity as great. Certainly I got a very different impression when I was in London in the early months of the war. Moreover, I have in mind the cartoons of the greatest cartoonist of this war, David Low. He is justly unsparing in his portrayal of the bloody dictators who have brought the world to this pass. His brilliant pen stabs them again and again. But he never leaves his level of artist and gentleman; he never stoops to make his point. Why should he? Vulgarity from him would not help to win the war; it would reflect upon his countrymen as well as himself.

The point is that even if they did help, vulgarity and bad manners are not needed to establish the moral rectitude of Great Britain as contrasted with the guilt of the dictators in this war. Nor are they, I repeat, needed in this country. The way to victory lies not in lowering the public mind and attitude, but in ennobling them so far as that is in any way possible in wartime. Let us take the time that some of us are giving to abusing the enemy to working out the plans we have for a future world, so that he who runs may read just what the ideals are for which we are fighting. Let us give over our boasting of what we are going to accomplish in doing each his job as quietly and as sincerely as possible. Let us not detract from our enemies lest we dim our own achievements, and let us be modest, and ever modest, when victories come to us. In this way alone can we hope to ward off some of the searing effects upon our own characters which are the inevitable results of any war, however justified it may seem to our people. Let us at all costs keep to the front the best that is in us.

Casualty

OUR neighbor, Mrs. Waters' only son,
After Pearl Harbor left her and enlisted.
He chose the Navy, since, as he insisted
This was a war most likely to be won
At sea. He liked the danger; called it fun.

For months she had a weekly word from Sam
And Easter Sunday got a radiogram
Sent from a cruiser steaming toward the sun.

Last night she stepped outside the cottage door
To get the evening paper off the floor.
The headline said: "Round One of Naval Fight
In Coral Sea is Ours. The Foe in Flight."

She raised her face and smiled; then saw a lad
Bringing a message in an envelope.
The color was familiar; a hope
Stirred as she opened it, uncertain, glad.
"Army and Navy Building, Washington:
I have the duty to report your son
Missing in action in the Coral Sea.
Your loss is honored by our victory."

She did not weep, but thanked the boy, and then
Fumbled a moment with the news again.
She did not see the line that mocked her plight
And said: "Our losses relatively light."

EDWIN MCNEILL POTEAT.

JUNE SURVEY OF BOOKS

An American Prophet

WALTER RAUSCHENBUSCH. *By D. R. Sharpe. The Macmillan Company, $2.75.*

A BIOGRAPHY of Walter Rauschenbusch has been a long felt need. Those of us who were not privileged to know him in the flesh but only through his challenging books, have longed for some more intimate picture of the man himself. In selecting Dores R. Sharpe for this important task, the family of Dr. Rauschenbusch and the faculty of the Colgate-Rochester Theological Seminary showed excellent judgment. Dr. Sharpe was admirably fitted for this task, not only because of his years of close association with Dr. Rauschenbusch but also in his own right. His position as executive secretary of the Baptist City Mission Society of Cleveland brings him into first-hand contact with many of the social and economic problems of which Rauschenbusch wrote with such conviction.

Dr. Sharpe has written a splendid biography. It would be difficult to speak too highly of it. No wonder it was chosen by the Religious Book-of-the-Month Club. This book is obviously the result of many years of painstaking and discriminating research and contemplation. Moreover one feels that to the author this work was a labor of love. He possesses not only an adequate knowledge of his subject, he is in love with it. In addition to a well equipped mind he brings to his task an appreciative and sympathetic heart. The result is that he has given us not only a wealth of information about the man but has also been able to communicate to us something of his spirit.

Of the relatively small group of men who pioneered in the social interpretation of Christianity, Dr. Rauschenbusch was unquestionably the most influential. He "changed both the emphasis and the direction of American Protestantism"; he "stands out upon the religious horizon in some such fashion as Lincoln stands out upon the political." After reading this biography one is convinced that these are not overstatements but sober truths, for the author confronts us with one who was at one and the same time historian, theologian, teacher, sociologist, prophet and evangelist—one who combined the prophet's heart and the scholar's mind. It may have been his eleven years as pastor among the tenement dwellers of New York city that helped at least to awaken Rauschenbusch's social concern. However, he became convinced that "conversion is the transition from an unsocial to a social mind," that "there are two great entities in human life—the human soul and the human race—and religion is to save both."

Two very definite impressions this splendid biography has left on my mind. They may be salutary for us today. One is that, though a man of great vision, Dr. Rauschenbusch was not visionary. He was in no sense doctrinaire. He did not try to step from Egypt to the promised land, but realized that progress is made slowly and was willing to advance little by little. He once said, "A tank of gasoline can blow a car sky-high in a single explosion, or push it to the top of a hill in a perpetual succession of little explosions." Though a convinced socialist, he distinguished sharply between the "dogmatic socialists" and the "practical socialists." The former wanted everything or nothing; the latter were willing to take the next step, however small, provided it brought them nearer the goal. I suppose that is one reason why, although Professor Rauschenbusch frequently showed himself to be a severe critic of the church, he yet loved it and stayed within its fellowship.

Another impression is this: Dr. Rauschenbusch, the outstanding pioneer in the field of social Christianity, was a man of deep personal religious conviction and faith. The "social gospel" to him was not a cupful of sociology with one or two drops of Christianity added for religious flavoring. "With Rauschenbusch, Jesus was the key to the social problem." He once asked: "When a minister gets hot about child labor and wage slavery, is he not apt to get cold about prayer meetings and evangelistic efforts? If so, we are in a tragic situation." He escaped that tragedy. The situation worked just the other way with him. He insisted that the uniquely spiritual or Christian should come first, for without it "education will turn into a striving after the wind, culture into lasciviousness, social reformation into social unrest, philanthropy into a sprinkling of rose water over the carcass." Though he recognized the tremendous importance of economic forces, he was by no means a believer in economic determinism. He warned against regarding socialism as a "stomach question." To view simply the material factors involved is to turn "one of the sublimest movements the world has ever seen into the squealing of a drove of pigs, where the rear pigs are trying to push away the front pigs and get their noses into the trough too"—words that have a timely connotation.

Every Christian with a social conscience will want to read this reassuring book, which will bring him encouragement and inspiration. Any "Christian" without a social conscience *ought* to read it—it may be the means of his conversion! "Rauschenbusch threw the boulder of social responsibility into the deep but stagnant waters of the Christian conscience; the waves are still spreading in ever widening circles."

Dr. Harry Emerson Fosdick has written an appropriate and gracious introduction.

HAROLD C. PHILLIPS.

Forward from Science

SCIENCE AND MAN. *Edited by Ruth Nanda Anshen. Harcourt, Brace & Company, $4.00.*

THE CONTRIBUTORS are certainly not clowning, nor do I mean any disrespect in comparing *Science and Man,* the second volume in the "Science of Culture" series edited by Ruth Anshen, to a circus. It is partly that in both cases one gets one's money's worth and over; but more that the proverbial three or more ring spectacle, with unrelated performances of varied excellence popping all over the arena floor, comes to mind as one after another of these essays by eminent contributors shifts into the reader's attention.

To be sure, the editor has grouped these twenty-four articles under reasonable headings—"Science and the Universe"; "Science, Its Materials, Methods, Ends"; "Science and Society"; "Science and Internationalism"; "Science and the Individual"—and the contributors collectively touch upon the central theme from a refreshing variety of approaches. But just because so many do outline their views broadly, there is a certain failure of progression through the volume; as from general to particular, from premises to conclusions, from analysis to synthesis. This, of course, is

inevitable in a collection rather than an interplay of minds, particularly of good ones shaped by widely different experiences. (Yet the first volume, on *Freedom,* seemed more of a piece.) Nor is it undesirable that there is sharp disagreement, despite the editor's opposite conclusion, on practically every issue raised—whether science is applicable to social problems, or ethical ones, or religious issues; whether man's mind and inner life can be studied empirically; whether the rational mind or revealed wisdom constitutes the higher authority for belief; whether science destroys values or creates them; and the like.

Thus, in successive essays, Maritain extols the wisdom of grace (and I confess a complete inability to make sense of his positive argument, while being unconvinced by his refutation of the modern "prejudices" against wisdom) and Cohn urges "no retreat from reason." Blanshard and Knight, especially, exclude from the proper domain of science most of psychology and social science, but Becker, Huxley and others welcome science back, while Koffka even puts psychology into physics, and Lasswell and Perry demand a science of values. Scientific "positivism" is chided gently by several authors, as Niebuhr and Mumford, and taken severely to task by at least one, but Arthur Compton and Conklin stoutly defend the ethical values of the scientific outlook. Many other essays are summaries of some particular field of knowledge, as those of Hrdlicka and Malinowski, which review man's physical and cultural evolution, and that of Piaget, which outlines his mental growth (treated more dogmatically and less convincingly by Jung); or those of Urey and Karl Compton, which survey modern technology.

On one point, however, all who consider it are agreed—mankind is becoming a more unified and interdependent whole. The nature of social integration is discussed by Cannon, its implications are courageously presented by Kaempffert, and the means to internationalism outlined by Jessup and Kelsey. And since this integration is a matter of social prediction, even of concrete action and advice for action, it is heartening to find concurrence just here. If one but get to Rome, the road that led there is perhaps unimportant.

R. W. Gerard.

Down Under

Introducing Australia. By C. Hartley Grattan. John Day Company, $3.00.

TODAY, when our eyes turn toward the activities of the Pacific basin, it is most timely that we have for our study such a book as this. The author is recognized by both Australia and the United States as a foremost authority on his subject. He writes with penetrating insight and understanding of the problems of these 7,000,000 people and their relations to the world order of the immediate past, present and future.

In preparation for his task Mr. Grattan has read all the Australian literature available; he has studied first hand the people, their historical development, politics, industry, agriculture, labor problems and cultural life; he has traveled widely within the continent on three successive visits; for two years he was Carnegie fellow in Australia; he has continued to modify, correct and revise his first impressions, and has submitted his ideas to the critical analysis of representative Australians. Consequently, this book is a veritable encyclopedia about these English cousins of ours who in the past century and a half have carved out of the jungles and deserts a civilization very much like our own.

The first English settlers were members of a penal colony established on the southern shores of this virgin land in 1788. Later it became a refuge for Britain's socially oppressed during the industrial revolution, a mecca for those thirsty for gold in the fifties and sixties, a battlefield for capital and labor in the years that followed, a laboratory for new social theories during the great depression of the nineties, and the birthplace of a new social democracy with a federal government and a constitution much like our own at the beginning of this century.

In this concise volume, lightened with touches of humor and enriched with illustrative anecdotes and photographs, the author introduces us to a great people and their country, about which we Americans know too little. More than that, he gives us an insight into their problems and tells how they have courageously met them. He explains their national tie with the British Commonwealth of Nations (which requires some explaining; even he calls it "political metaphysics"), and their part in the First World War and the peace that followed, with the clash between Australia's William Morris Hughes and Woodrow Wilson. There follows a rapid review of the changes in the life and thinking of the Australian people in these years since the First World War and the beginning of the Second.

Lorena J. Warford.

Currents of Jewish Thought

Modern Philosophies of Judaism, A Study of Recent Jewish Philosophies of Religion. By Jacob B. Agus. Behrman's Jewish Book House, $3.00.

RABBI AGUS performs a much needed service in present-day Judaism. At a time when Judaism has become primarily a matter of contention and debate, vicious attacks and noisy defense, Rabbi Agus comes in the spirit of the scholar and speaks of the creative intellectual forces that have woven the pattern of modern Judaism. The traffic of the world is silenced; the tumult and the shouting have ceased; we are in the scholar's study back of the pulpit.

The present volume, the author informs us in the preface, is "an elaboration and popularization of a doctorial thesis, entitled, 'The Relation of Man to God in the Philosophies of Hermann Cohen and Martin Buber,' which was submitted to Harvard University in the spring of 1939." To this original thesis have been added brief chapters on the contributions made to the philosophy of Judaism by Abraham Geiger, Ludwig Solomon Steinheim, Samuel Hirsch and Solomon Formstecher; also, a review of the development of nationalism in Judaism as expounded by Smolenskin, Krochmal and Achad Ha'am. These give the author the main landmarks of nineteenth century Jewish thought. They are presented sketchily by way of an introduction to the functioning modern religious ideas. To the original thesis, further, the author has added chapters on the thought of Franz Rosenzweig and Mordecai M. Kaplan. He brings his volume to a conclusion with a discussion of "the common core of modern Jewish philosophy" and "theses for a philosophy of religion."

The volume retains throughout an objective spirit. It is beyond special pleading.

The nature of the subject is such that differences of opinion are inevitable. One wishes, for instance, that the author were not as brief in his discussion of Geiger. This creative personality in nineteenth century Judaism is squeezed into a frame entirely too narrow. One wishes the author had given some attention to the sheer logic of the historic ap-

proach to tradition which compelled certain basic reformulations of the faith of Israel. The fact of the scientific approach to tradition, including the Bible, and its body blow to traditional authority—aside from the truth or error of any one theory or detail in the sphere of the new study of the Scriptures—compelled reformulations of the faith and the search for a new groundwork. One wishes, further, that the author had presented his subjects against the historic background more organically. He is no doubt aware of the historic forces that sent these men in search of the holy candelabrum; he does not bring them to the attention of his readers. His subjects dangle on the single string of metaphysics.

To the American-Jewish reader, the chapter on Kaplan should be most helpful. The teachings of this creative American-Jewish personality have been subjected to discussion and debate by competent men. Rabbi Agus' chapter would have gained in conviction had he at least called attention to these discussions. The final chapter remains on the same academic level on which the whole volume moves.

The author's final word is nobly spoken. Jewry can perform a tremendous task in the modern world; a rebirth of true Jewish piety would protect "the Achilles heel of Western civilization, its gradual loss of a religio-moral basis."

BERYL D. COHON.

Spring Is Far Off

BE ANGRY AT THE SUN. *By Robinson Jeffers. Random House, $2.50.*

A CERTAIN class of critics will unduly corroborate the poet's wish "to lament the obsession with contemporary history that pins many of these pieces to the calendar, like butterflies to cardboard." But perhaps many more of his readers will take hold of the poet's further word regarding these verses: "Yet it is right that a man's views be expressed, though the poetry suffer for it. Poetry should represent the whole mind; if part of the mind is occupied unhappily, so much the worse. And no use postponing the poetry to a time when these storms may have passed, for I think we have but seen a beginning of them; the calm to look for is the calm at the whirlwind's heart."

In this his ninth major volume Mr. Jeffers has written what will in all probability stand as the strongest and most profound verses to come out of this war. With extraordinary sensibility to poetic tragedy and with the paradoxical strength of a passionate disinterestedness, he allows the monstrous decay and violence of these times to speak themselves out, and refuses to have any part in them except to "christen each poem, in dutiful hope of burning off at least the top layer of the time's uncleanness."

The religious aesthetic which has always been the unfailing resource and distinction of the Jeffersian philosophy expresses itself in the manner and spirit of great poetic drama, that is, in the full-blown maturity of the tragic sense of life. The result is the paradox of all critical religious experience. Man is redeemed not *from* the tragic context but *within* it.

The Jeffersian temper is aligned with the radical prophetism of the Hebrew tradition and with the tragic-religious awareness of the Greek dramatists. Man is hurled against the universe and against his history, but the impact generates no spark of mock heroics. The tragic enlightenment compels the poet to move within the structure of a profound hopelessness. Yet the roots of his solitary religious attachment are in the same moment driven profoundly Godward. "Yet I believe that truth is more beautiful than all the lies, and God than all the false gods." There is strength to protest "the immense vulgarities" of our time, to know our God "by his high superfluousness,"

> . . . the great humaneness at the heart of things,
> The extravagant kindness, the fountain
> Humanity can understand, and would flow likewise
> If power and desire were perch-mates.
> ("The Excesses of God.")

Mr. Jeffers concludes the long dramatic narrative, "Mara," with this poet's homily:

> This pallid comet announces more than kings' deaths.
> To tail it with purer color I add
> That the mountains are alive. They crouch like great cats watching
> Our comic and mouse-hole tragedies, or lift high over them
> Peaks like sacred torches, pale-flaming rock.
> The old blue dragon breathes at their feet, the eternal flames
> Burn in the sky. The spirit that flickers and hurts in humanity
> Shines brighter from better lamps; but from all shines.
> Look to it: prepare for the long winter: spring is far off.

Writing from the depths of our enormous corruption, Mr. Jeffers still finds it possible "to present contemporary things in the shape of eternity." In "The Bowl of Blood" the Second Masker despairs of the possibility. "If it were [possible], it would please no one. The present is always a crisis; people want a partisan cry, not judgment. No long views, for God's sake." And our other poets have chosen to fashion partisan cries, not judgment.

Mr. Jeffers' mystical-religious integrity and his redemptive awareness of the wholeness of life and things have not been altered from volume to volume. His message is the one breath of the organ blown through many reeds: *Love the more beautiful God, and not man apart from that.* What many of Mr. Jeffers' critics have marked for "nostalgic solitariness" is seen to be the tragic solitariness of religious strength and courage. Whatever his name or sign, the great tragic poet assumes increased stature in the day when our common awareness is of the evil thing, "too dark to understand."

Mr. Jeffers reminds us that this is the hour of masses and masters, and that, "come peace or war, the progress of Europe and America becomes a long process of deterioration." We have bound the body of our people together, made peace in the state and maintained power upon lies and the clever instruments of our ingenuity.

> *Thus the great wave of a civilization*
> Loses its forming soul, falls apart and founders . . .
> Then we must leave it to the humble and the ignorant
> To invent the frame of faith that will form the future.

BENJAMIN MILLER.

How to Think about Religion

THE LOGIC OF BELIEF. *By D. Elton Trueblood. Harper & Brothers, $2.75.*

THIS INTRODUCTION to the philosophy of religion is written from the angle of logic rather than of metaphysics, or doctrine, or comparative religion, or history of religion. All these approaches are fruitful ways of opening up the discouragingly complex field of religious phenomena. Fortunately, we have received in recent years good books using all these approaches, save that of logic. Therefore, Dr. Trueblood's book fills a long standing need for a careful, critical, sympathetic scrutiny of the actual logical apparatus

or procedure of religion. He does not ignore the usefulness of other approaches. In fact, he is continually relying on them both for information about religion and for evidence as to the process of thought in religion. But he has set his hand to a task that could easily have been exacting and dull. That the result is both exacting and exciting is as much a tribute to the author as to the perennially interesting subject matter of religion.

When we say the book is written from the angle of logic, what is meant? (1) It begins with the basic problems of general logic—the problems of evidence, proof, knowledge, opinion, authority, experience, etc. (2) It is concerned with these problems as they emerge within the phenomena of religion. (3) It inquires whether the "laws" of general logic provide adequate explanations or interpretations of the reported experiences of religious persons; if not, it must test with care any special techniques or claims by which religion seeks to interpret these experiences.

We find this book studying in a frank and vigorous manner the claims of religion to truth, knowledge, proof and authority. It examines the differences which the religious phenomena of prayer and truth inevitably introduce into logical conclusions. It does not ask that the conclusions of logic in religion be dealt with gently because they deal with pious materials. But it does insist that the function of logic in religion is to reveal and interpret the enduring character of religious experience. If, in order to do this, it must break with some logical procedure in science, it can only advise onlookers to "stand back."

Dr. Trueblood takes due account of the plain fact that while an agnostic attitude is permissible in science toward, say, the ultimate validity of the law of the uniformity of nature, it most emphatically is not permissible, if we may believe the testimony of religious persons, toward the religious doctrine of, say, the goodness of God, which certainly cannot be brought within reach of a logical Q.E.D. For religion, in this case, the final attitude is one of loving faith and trust. An austere faith does underlie all logic, to be sure, but religion finally must rest both her problems and her assurances in a warm faith in terms of which further action is not only possible but inescapable.

That the author has an adequate understanding of the large scope of his undertaking is witnessed by an outline of his book. After a brilliant and all too brief introduction dealing with the relationship between philosophy, science and religion, he divides his work into four parts: (1) Structure of Belief (belief and truth, nature of evidence, necessity of faith, authority of disciplined insight); (2) Types of Belief (development and insufficiency of the naturalistic creed, theistic realism—the author's position); (3) Evidence of Theistic Belief (nature; moral, aesthetic and religious experience; appeal to history); (4) Difficulties of Belief (problems of natural selection, wish thinking, natural law, evil). The conclusion deals with the belief in immortality, and would be more aptly titled "The Hope of Immortality."

To expect any author to handle all such themes in an even manner would be to expect the sort of perfection not vouchsafed mortal man. Dr. Trueblood's attitude toward the conception of a finite God is hard to understand. He recognizes the fact that it has both logical and ethical warrant. He lists Dr. E. S. Brightman's powerful arguments in its behalf, yet because it admittedly lets some wild winds loose in the theological sky, it must be labeled as inadequate. Just why accepting it means, as William Temple believes, "throwing up the sponge and admitting that the search for rational explanation of the universe is a failure," is not made clear. To say "the great tradition" has refused "to give up either God's goodness or his omnipotence" may be as truly an indictment of the great tradition as the doctrine of finitism—unless we smuggle in the assumption that God can or will teach us nothing more.

A final demurrer deals with the treatment of naturalism in the second part of the book. It does not deal with the thought of an avowed naturalist like Dewey, who most certainly would not say that "all values are subjective," and who is neither a monist, a mechanist nor a determinist, though he may be more than tinged with behaviorism. I am tempted to say that Dr. Trueblood's careful exposition of his own "theistic realism" comes close to being what many of us mean by "theistic naturalism."

If you are willing to invest a modest amount of money and a large portion of time and thought, you will be richly repaid by this, the best book we have in the field of logic of religious belief.

HAROLD BOSLEY.

Successful Marriage

MARRIAGE FOR MODERNS. *By Henry A. Bowman. McGraw-Hill Book Company, $3.00.*

THIS IS a book designed to help young people (principally young women) to prepare themselves for marriage. Its thesis is stated in the first paragraph of the preface: "Successful marriage is not something that comes full-blown to every young person who has a romantic impulse. It is not a gift of nature offered free to anyone who will but pluck it lazily from an uncultivated vine. It is a creative achievement. As such it demands effort, requires sound knowledge and healthy attitudes, and is grounded in solid idealism."

Although prepared for use as a college textbook, the volume should prove to be of great value in other situations, either for young people's study groups or for individual reading. It is written in a clear, interesting fashion and is based on an authority that has come out of Dr. Bowman's long experience in teaching courses on this subject to the young women of Stephens College.

The first half of the work deals with preparation for marriage. The second part discusses marital adjustments—personal, sexual, financial, domestic—reproduction, childlessness and family planning. The last chapter looks at divorce.

The book is especially good in the way in which it faces questions most frequently and seriously asked by young people and gives straightforward and complete answers. This is true, for example, with respect to such questions as these: How can one tell whether one is really in love? Can marriage and a career be combined? What is maturity? Should one marry while still in college? Should persons from different backgrounds (racial, religious, economic, educational, etc.) marry? To what limits of physical intimacy should young people go before marriage? What are the causes of marital discord and how can they be avoided or overcome? While the author consistently points out that generalized answers cannot be given to these questions, he carefully lists the probabilities and possibilities that need to be taken into consideration when attempting to work out satisfactory solutions.

The treatment of the personal adjustment between husband and wife is more adequate in this volume than in most other textbooks on marriage.

Dr. Bowman adds an epilogue that is of special interest. He states its purpose as follows: "We have been discussing marriage in terms of what it is and, to some extent, in terms of what it can be. May we be permitted one brief excursion

into the area of ideals and values over and above those of the ordinary relationship, into the realm of what marriage *can* be and, as a matter of fact, has been for some? We shall not be talking about impossibilities. We shall be talking only about the fulfillment of the potentialities that marriage holds."

In our rightful emphasis upon "wisdom" and "science" we tend to overlook "ideals" and "values." It is well, it seems to me, to have called to our attention the fact that marriage is more than "adjustment," that it is the very fulfillment of life.

DONALD S. KLAISS.

The First Practicing Utopian

THE WORKS OF GERRARD WINSTANLEY. *Edited with an Introduction by George H. Sabine. Cornell University Press, $5.00.*

UNTIL comparatively recently the Puritan revolution has been a very much neglected field of historical research. During the past decade works by Haller, Woodhouse, Wolfe and others have revealed how fruitful the results are when critical analysis unites with genuine intellectual curiosity in the investigation of this important period of English history. A great deal of modern political philosophy has its roots in the Puritan revolution and cannot be fully understood without some knowledge of the religious soil from which it drew its nourishment.

Professor Sabine's volume helps to throw considerable light upon a little known and seldom studied figure in the Puritan revolution. Gerrard Winstanley was the author of the first socialist utopia deliberately designed to serve as a party platform. He failed in his effort to persuade Cromwell to adopt it. Although he also failed in his "digging" experiment at St. George's Hill because of local opposition, Winstanley still merits recognition because more clearly than anyone else in his day he perceived that democracy is impossible unless it guarantees the economic security as well as the civil liberties of men.

This volume brings together many of Winstanley's writings which are inaccessible in the ordinary large library. It contains all his writings that have any bearing on his political and economic doctrines. Since his writings were so largely religious in inspiration, Professor Sabine has wisely included several of his religious pamphlets. A valuable appendix includes a number of "Digger" writings not by Winstanley. There is a complete list of Winstanley's writings and an index.

Professor Sabine contributes a seventy-page critical introduction which furnishes an excellent statement of the history of the Digger movement and a careful analysis of the relation of Winstanley's doctrines to those of Puritanism and to those of the Levellers and the Quakers, who were closer to him in their general religious and political viewpoints. Sabine emphasizes the contrast between the rationalism and individualism of the Calvinistic Puritans and the mysticism and "Familism" of the more extreme left-wing sects.

In the development of Winstanley's thought Professor Sabine draws, perhaps a little too sharply, the contrast between the mysticism and apocalypticism of his earlier writings and the more secular and rational nature of his later views. On the available evidence he is correct in rejecting the suggestion that Winstanley became, in later life, a Quaker. However, like the Quakers, he was the advocate of a type of religious experience which was non-doctrinal and non-ecclesiastical, and which conceived religion to be chiefly manifested in brotherly love and mutual aid. Thus his communism is not to be understood as the product of an inevitable historical development, but as the recognition of a basic principle of justice and morality. Winstanley's communism is also to be distinguished from more modern versions by its agrarian character and its opposition to buying and selling and the use of money.

Professor Sabine's edition of Winstanley's works is particularly timely because it enables us to see how and why the men of another revolutionary age rejected a thoroughgoing solution of the problem of private property. Anyone who will read Winstanley will find, even when he cannot accept the assumptions or the language, many shrewd insights and perceptions that illumine contemporary problems through either applicability or contrast.

GEORGE L. ABERNETHY.

Books in Brief

LIGHT FROM THE TALMUD. *By Charles Russell. Bloch Publishing Company, $2.50.*

Fifty pages of introduction, including a short history of the Talmud and a detailed analysis of its contents, are followed by a selection of proverbs and nuggets of wisdom from that source, with the unpointed Hebrew text and the English translation on opposite pages. The author, a bishop in the Colored Methodist Episcopal Church, has devoted much time through many years to Semitic studies, including three years in the Talmud Torah School at Washington, D. C., and a considerable period in Dropsie College for Hebrew and Cognate Learning, New York.

OPEN FIRE! *By Alec Hudson. The Macmillan Company, $2.50.*

"Alec Hudson" is Lieutenant W. J. Holmes, U.S.N., now on active duty as a submarine officer. This volume contains four stories, three of which have been published separately and have had a wide reading. The four are: "Battle Stations," "Enemy Sighted," "Rendezvous" and "Night Action." Perhaps this is technically fiction, but its substance is an authentic report of the details of life—and death—in a submarine. Of all the war books, none comes closer to the stark realities of the experience of the men who do the fighting.

LANGUAGE HABITS IN HUMAN AFFAIRS, AN INTRODUCTION TO GENERAL SEMANTICS. *By Irving J. Lee. Harper & Brothers, $1.25.*

Bearing a sponsoring foreword by Alfred Korzybski, who comes as near as anyone to being the high priest of semantics, this concise and competent textbook in the "science," if it is one, might be called almost official. The purpose of semantics is to clarify language and to promote its use as a guide to correct thinking and effective action. This is a useful service. To one who has read a good deal of the literature of semantics but is not professionally addicted to it as a science, it seems unfortunate that many of its exponents go so far toward making it a cult and that they spend so much time in elaborating the obvious. It is really not necessary to inform readers that they cannot be nourished by the letters, f-o-o-d. It might safely be assumed that they know that the word "fast" does not have an identical meaning when applied, for example, to a horse, a woman, a knot, a color and a period of abstention from food. But matters of this kind, to which Professor Lee devotes a little unnecessary exposition, lead on to many others concerning which his analyses and

instructions furnish guidance that most readers and writers are badly in need of. The treatise is conveniently arranged for study, either individually or in classes.

SEVEN FOR CORDELIA. *By Catherine Macdonald Maclean. The Macmillan Company, $2.50.*

Cordelia is the mistress of a farm in the Scottish highlands, and the seven are little evacuees from the slums of Edinburgh and Glasgow. The war is far off, but as the sketches of the children's blossoming in an atmosphere of kindness and simple living follow one another its thunders come closer. Yet these are hopeful stories, perhaps because their people are real as the earth and their background of seedtime and harvest, of sun and snow and misty mountainsides, belongs to the things which war cannot touch.

SHORES OF DARKNESS. *By Edward S. Hungerford. Columbia University Press, $3.00.*

One-third of Professor Hungerford's study is a memorial to the "speculative mythology" that flourished between 1750 and 1850 and, historically speaking, was an aberration from the budding science of comparative mythology. The speculative pundits, ambitious to reconcile the myths of all peoples and to establish a common origin for all cultures, erected towering theories which were not the less widely admired because they had no foundation in fact. The most popular of these theories, which took the Bible as their starting point, spread to America, where they gave rise to discussions as to whether the Ark had landed in New York or farther west, and led Elias Boudinot, trustee of Princeton, to write *A Star of the West,* which, according to Dr. Hungerford, inspired the Book of Mormon. But he is interested in speculative mythology mainly because in it he has found the key to the obscurities which have puzzled students of the Romantic poets for a century. The greater part of his book exhibits its influence on Blake, Keats, Shelley, and the Goethe of *Faust II,* though in passing he uncovers the source of such curious Romantic phenomena as Southey's "Welsh Indians on the southern branches of the Missouri." To Blake speculative mythology was peculiarly congenial, and in his "prophetic" poetry he made it the vehicle of his philosophy. In identifying the fabled Albion with Adam, and "England's green and pleasant land" with Paradise, he had the authority of Richard Brothers, father of the British-Israel theory. Blake emerges from Dr. Hungerford's examination a much more rational poet than he has generally been considered. With the unorthodox classical allusions of Keats' *Endymion* and *Hyperion* the author also deals illuminatingly. But in his treatment of Shelley and Goethe he seems to be more concerned to condemn than to clarify. Despite this defect, however, his book is as important as it is fascinating.

Books Received

My Yesterdays, An Autobiography. By Lee Meriwether. International Mark Twain Society, St. Louis, $2.00. (To be reviewed.)

The Real Fifth Column and How it is Undermining America. By Dan Gilbert. Danielle Publishers, San Diego, Calif. The *real* fifth column, says the author, is "scientific naturalism," in which he includes evolution, a Spinozistic or any other "process" conception of God, Freudian psychology, and whatever offers itself as a substitute for or a modification of "Bible Christianity." The conflict which used to be described as one between science and religion is really, in his opinion, between science and democracy.

Paths of Life, Preface to a World Religion. By Charles Morris. Harpers, $3.00. (To be reviewed.)

The Place Where Thou Standest. By Paul Scherer. Harpers, $1.50. Twenty-five sermons in 175 pages—even when they are rather fat pages—means that the sermons are short. But their other dimensions are not meager. Dr. Scherer, who is one of the most effective radio preachers in America, can preach a full-sized sermon in fewer words than most ministers. But praise of the compactness of these sermons must not divert attention from their more important qualities—the tone of high conviction, the vigor of expression, the courageous grappling with the real problems of thought and life, and the high intelligence with which these problems are faced. This is preaching!

Little South Americans. By Nina Millen. Friendship Press, 50 cents. Brief text and pleasant pictures to give small readers some agreeable impressions and a little information about their Latin American contemporaries.

Early Christian Art, An Outline of the Evolution of Style and Iconography in Sculpture and Painting from Antiquity to the Eighth Century. By Charles Rufus Morey. Princeton University Press, $7.50. (To be reviewed.)

The Real Italians, A Study in European Psychology. By Carlo Sforza. Columbia University Press, $2.00. The name of Sforza ought to be a guarantee that the author knows his Italy from root to flower, and Count Sforza does. Fascism, as he sees it, is only a weed which does not belong in that garden and which rates only a casual footnote reference in his book. This is a study designed not only for patriotic (i.e., non-fascist) Italians, but for people everywhere who have known and loved the real Italy of which he writes, and others who would love it if they knew it. The limits of his space preclude much detail, but here are generalizations and interpretations—with enough detail for illustration—based on thorough knowledge and covering such varied topics as historical origins, local differences, language and dialects, literature, religion, and the relations of Italy with her neighbors on all sides and with her visitors from all nations. This is an Italy with which we are not at war.

The Status System of a Modern Community. By W. Lloyd Warner and Paul S. Lunt. Yale University Press, $3.00. The second in a series of six volumes presenting the results of a uniquely exhaustive sociological study of a small New England city. The first volume, *The Social Life of a Modern Community* (reviewed January 28), gave a description and analysis of the population groups. This second presents in elaborate detail the data concerning the "status system" and the ramifying interconnections by which individuals are related across the status lines.

The Church in the Social Order. By Cyril K. Gloyn. Pacific University, Forest Grove, Ore., $1.50. An informed and informing study of Anglican social theory from Coleridge to Maurice. The author, who is professor of philosophy and religion at Pacific University, devotes his discussion chiefly to Coleridge, the Tractarians, Thomas Arnold and Frederick D. Maurice. While this survey deals with social thought and attitudes of a century ago, it is relevant to some of the church's perennial and still unsolved problems.

Walt Whitman, Poet of Democracy. By Hugh I'Anson Fausset. Yale University Press, $3.00. (To be reviewed.)

The Odyssey of Faith. By Bernard Heller. Harpers, $2.50. (To be reviewed.)

An Appraisal of the Protocols of Zion. By John S. Curtiss. Columbia University Press, $1.00. The "Protocols" have already been blown sky-high, torn limb from limb, deflated, discredited and unmasked as a vicious and contemptible forgery. But in view of the ninety-nine lives that any sufficiently libelous lie seems to possess, perhaps it is well to have the document once more subjected to critical scrutiny. The author applies a precise and scholarly technique to the analysis. The result is more devastating than any amount of mere indignation.

Handles of Power. By Lewis L. Dunnington. Abingdon-Cokesbury, $1.50. Dr. Dunnington, Methodist pastor in Duluth, has had remarkable success, both in his own parish and in a much wider circle of influence, in helping people to uncover their own latent resources and to lay hold upon the spiritual forces which are available to those who want them if they know how. With few formal references to psychology, he uses psychological as well as religious principles and presents a practical technique of successful living.

NEWS *of the* CHRISTIAN WORLD

Atlanta Pastor Is Honored by City

Leaders Celebrate 60-year Ministry—Catholics Prepare for Peace—Note America's Debt to China

(Correspondence from Georgia)

MACON, May 18.—More than 5,000 people, with about equal representation from both races, assembled in the city auditorium of Atlanta on Sunday afternoon, May 19, to honor Edward Randolph Carter on the occasion of his 60th anniversary as pastor of the Friendship Baptist Church, oldest Negro church in the city. Louie D. Newton, minister of the Druid Hills Baptist Church, presided at the unique service and read letters of congratulation and praise from President Roosevelt, J. H. Rushbrooke of London, president of the Baptist World Alliance, U. S. Senator Walter F. George and other prominent persons. Among those who gathered to pay tribute to distinguished Dr. Carter was George W. Truett of Dallas, pastor of the world's largest Baptist church. This supreme moment of Dr. Carter's career was followed closely by the most poignant sorrow of his life. Just at the conclusion of the auditorium meeting he was notified that his wife, to whom he had been married for 65 years and who had been seriously ill, had died.

* * *

Catholic Women Seek Christian Peace

The National Council of Catholic Women, meeting in their 21st annual convention at Hollywood Beach, Fla., heard Bishop Emmett M. Walsh of Charleston urge prayer for America's power at the peace table. Reminding the approximately 500 delegates of President Roosevelt's assurances of a postwar peace based on Christian teachings, the bishop said: "From an American blueprint for a Christian social order will come a world Christian order. Let every fellow American of good will understand this blueprint." Michael J. Ready, general secretary of the National Catholic Welfare Conference, challenged the delegates to give increased devotion to church, home and school, to work for just social conditions on the farm and in the factory, and to demand high standards of decency in literature and on the stage and screen. Commenting on the awful tragedies afflicting the church in what were once Catholic countries, he said: "Your sisters in the faith have watched the savagery of nazism imprison the church, destroy the sanctity of the home and deny parental rights in the education of children."

* * *

Wesleyan Lauds Benefactors

Wesleyan College in Macon recently observed "benefactors' day" to honor the hundreds of donors to the institution. The principal address at the ceremonies was delivered by Bishop Arthur J. Moore, president of the college, who spoke on "The Triumph of the Unselfish." A prominent feature on the program was the unveiling of a portrait of Mme. Chiang Kai-shek, who was for two years a student at Wesleyan. The presentation of the portrait by the alumnae was followed by an address by Y. C. Yang, president of Soochow University, Soochow, China. He acknowledged the debt of an ancient China to a young and modern America. He said that more Chinese students are sent to this country than to all other countries of the West put together, and declared China's obligation to America to be threefold—educational, political and medical. He characterized the United States as a great moral force, pronounced the nation the best exponent of Christian civilization in the West and predicted a brighter and happier world for mankind through the union of the American and Chinese democracies.

* * *

Tucker Calls for Sacrifices

The 20th annual convention of the Episcopal diocese of South Florida was held in Orlando. The opening session was conducted by Henry St. George Tucker, presiding bishop of the Episcopal Church. Deploring the meager sacrifices that have been made by the Christian church, he said that unless there is sacrifice, enthusiasm and unity in the church equal to that manifested by the forces of evil, the church cannot hope to be victorious. Calling for a rededication of the membership to the service of mankind, Bishop Frank Juhan of Florida described the churches as the "blood bank of humanity," furnishing the lifeblood to keep an anemic civilization alive.

* * *

And So Forth

The partially insured $250,000 structure of the St. Luke's Methodist Church, Columbus, Ga., was destroyed by fire on May 10.

John Moore Walker, rector of St. Luke's Church, Atlanta, has been elected bishop of the Episcopal diocese of Atlanta, succeeding the late Bishop H. J. Mikell.

Two Macon church colleges, Baptist Mercer and Methodist Wesleyan, will unite in the baccalaureate service at this commencement, with Bishop Arthur Moore, Wesleyan president, preaching the sermon.

Stetson University, Baptist college of Florida, will confer *in absentia* the honorary degree of doctor of humanities upon Mme. Chiang Kai-shek at this commencement.

Army and navy officials, public health authorities and civil police have joined forces in Florida in an all-out effort to suppress prostitution and expand facilities for the treatment of venereal disease.

J. MAURICE TRIMMER.

Willkie Elected Trinity Vestryman

Wendell Willkie, Republican presidential candidate in 1940, has been made a vestryman of Trinity Episcopal Church, New York. Mr. Willkie is also a lay reader in the Episcopal Church.

War Shadows San Antonio Meeting

Southern Baptists Make Their Support of Government Policy Clear—Vote to Organize in California

(Special Correspondence)

SAN ANTONIO, May 20.—Welcomed by Gov. Coke Stevenson to Texas' most beautiful city and meeting in one of the greatest military training centers in the whole world, the Southern Baptist Convention, first of the nation's large religious bodies to convene since Pearl Harbor, gave no uncertain accent as to the war and engaged in a battle of its own—the "Battle of California."

As to the war, every speech and vote expressed utmost loyalty to the government and to the armed forces with a pronounced will to win the war. There was, nevertheless, a uniform spirit of penitence for the sins which have induced the war. Dr. Ellis A. Fuller, pastor of the First Church, Atlanta, in the annual sermon exclaimed in language typical of all: "May the deep darkness and daring arrogance of the sins of our enemies *not* blind us to our own. When I think of our young men blasted out of the air at dizzy altitudes, there stand accusingly before me our legalized nefarious liquor traffic, our desecration of the Lord's day, our annual crime bill of $16,000,000,000, our selfish pressure groups seeking to outwit one another for material advantage, our racial prejudice, our godless homes equipped with bars but not with family altars. . . . America, hear Jehovah, for he is saying: 'Turn to thy God.'"

Win War; Write Just Peace

The year-old committee to report on a just and righteous peace, without taking notice of what other fellow Christians were doing, as at the Delaware Conference, declared such peace "must provide for spiritual, intellectual, political and economic freedom." Further, the committee pronounced for thoroughgoing preparation for the day of peace by the church, particularly in the production of men of character, of ideals and Christian principles for adequate leadership. Later the convention besought Senator Tom Connally and Senator W. F. George, both Baptists, to exercise their voices, when the time comes, in demanding a Christian peace for the world. The sentence, however, in the social service report, "We should have but one program and that program should be to win the war and establish peace," was deleted lest it should be construed to mean that the churches should minimize their spiritual ministries and give themselves up to military, financial and propaganda functions of the government, as was the tendency in World War I.

Yet the convention was so fearful that some might try to escape the draft for insufficient reasons that it refused to define the status of religious lay workers, who for

years have been appealing for recognition as "regular ministers of religion" under some proper term. One of the high hours of the session came when 40 chaplains appeared and were presented by Supt. Alfred Carpenter of the Home Board chaplains' office. The convention was climaxed with an eloquent address by President Neff of Baylor University on "The Flag of the United States" and its meaning for Christian democracy.

'Battle of California'

The so-called "Battle of California" arose over the application from 31 small churches in California, with a total membership of 3,000, for standing as a state on a parity with the other 18 states which comprise the territory of the Southern Baptist Convention. The proposal was vigorously protested by Dr. C. W. Daniel, chairman of the executive committee, Dr. M. E. Dodd, formerly pastor of the Baptist Temple in Los Angeles, Dr. Lewis J. Julienel, pastor of the First Church, San Francisco, and others, but was supported by a loudly cheering group in the rear of the auditorium who were encouraged by speeches delivered by Dr. F. M. McConnell, Rev. G. A. Zimmerman of Arizona, Rev. R. W. Lackey of the applying group from California and others. The contention of those opposing was that the constitution made no provision for representation except for messengers from churches. President Hamilton ruled that article 16 of the by-laws did provide for the kind of application these Baptists were making.

To some, even among the more liberal, the debate seemed to involve merely a parliamentary squabble. But those opposing saw far more in the issue. They insisted that California could not be classed as a southern state, that Baptists there had always been established in cooperation with the Northern Baptist Convention, that a rival state organization would bring division, with concrete results in two churches calling themselves Baptist in the same village—the older known as Northern and a new one called Southern. They insisted that the Northern Baptist churches long in existence there, vastly in the majority, are pastored in many instances by Southern and Southwestern Seminary ministers who oppose introducing the Southern Baptist Convention into that territory, and regard this application as a violation of comity and a lasting source of grief, one speaker urging that it was in principle the same as Hitler's proposal to extend Germany into all territories where Germans might be found.

To Invade Northern Convention

Those favoring argued that the Southern Baptist churches uniformly rejected open communion and alien baptism, whereas many of the Northern Baptist churches accept both—forgetting, as those opposing privately pointed out, that many Maryland, Virginia and not a few North Carolina churches stand with Northern churches in this respect. But this argument carried the day, and the vote was decidedly in the majority for setting up California as a "state" in Southern Baptist ranks. Had the convention been meeting on the Atlantic seaboard, the vote would undoubtedly have been reversed.

As the convention gradually began to recover its poise, there came a disposition to reassure the Northern brethren. Indeed, there was a lingering impression of the broad, brotherly message brought by the fraternal delegate from the north, Dr. L. M. Hale, a former southerner, now pastor of First Church, Wichita, Kan. Dr. Dodd offered a motion that the Southern convention meet in Kansas City in 1944 in joint session with the Northern convention, and it was voted unanimously to do this for the purpose of promoting fellowship and understanding! This, it was urged, was not to be interpreted as a movement toward a merger of the two conventions, but in the minds of many it might tend to arrest somewhat the apparent drive for an American Baptist convention under Southern direction.

The matter which occasioned most widespread interest and unanimity was the election of successors to the two retiring presidents of the convention's seminaries, Dr. John R. Sampey of the Southern and Dr. L. R. Scarborough of the Southwestern, both of whom after long and distinguished service had passed 70 years of age. The two boards, called together here, chose as head of the Southern Seminary Dr. Ellis A. Fuller of Atlanta and to lead Southwestern Dr. E. D. Head of Houston, both outstanding pastors. It is believed they will accept.

Neff Elected President

By acclamation Pat M. Neff was elected president, to succeed the very admirable moderator, Dr. W. W. Hamilton, president of the Baptist Bible Institute. Neff, president of Baylor University and former governor of Texas, is the first layman to occupy the chair since 1910.

The convention in many resolutions and reports and speeches decried the waste and baneful effects of the liquor traffic, and finally appointed a committee of seven to carry a personal appeal to the President of the United States and to the secretaries of the army and navy for invoking wartime prohibition. No other subject considered evoked such emphatic declaration for action as this one.

Current operations of the denomination are in excellent condition. The Foreign, Home, Sunday School, and Relief and Annuity boards, and the three seminaries and the New Orleans hospital all submitted highly gratifying reports. The executive committee, reviewing the year's achievements, pointed with pride to the $837,480.77 reduction in debts on these institutions and agencies during the year, leaving unpaid but $1,746,856.26 of the original $6,000,000 and more. This balance, it is believed, because of the amazing increase in the Hundred Thousand Club contributions to debt retirement, can be wiped out during 1943. There was advance in giving to budgets all along the line, and the committee's recommendation favoring definite advance preparation of a program of celebration of the convention's centennial in Augusta, Ga., in 1945 excited pleasure.

Stress Debt Raising

Convinced that the present prosperity should be utilized to provide for future expansion, particularly in foreign missions after the war, Dr. H. H. Hargrove of Waco, Texas, brought a memorial which was read on the first day and committed to a special group for recommendation. On foreign mission night their findings were

(Continued on page 743.)

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HARPER & BROTHERS 125TH ANNIVERSARY

Press Gives C.O. Fair Treatment

Detroit Papers Show Discrimination in Reporting Refusal of Harold Gray to Register—Neighbors Friendly

(Correspondence from Michigan)

DETROIT, May 22.—Detroit newspapers dealt fairly and generously with Harold S. Gray, conscientious objector in the First World War who refused to register in this war. Mr. Gray, grandson of the first president of the Ford Motor Co., and son of Philip H. Gray, Detroit philanthropist and churchman, conducts a large cooperative farm not far from Ann Arbor, where he has a home. The *Detroit News* sent one of its most gifted reporters, who interviewed Mr. Gray and treated objectively the man, his background, his views on war and on the right of his government to conscript him. This article was given a prominent place in the *News*, and carried a picture of Gray and his favorite dog.

The *Detroit Free Press* also featured Mr. Gray, carried his picture, and quoted him as saying: "I am going to be the boss of my own life as to the use of my services during the war. I am not trying to break into jail. I am simply doing what I feel I should do without reference to a conscription order." Later, the *Free Press* sent Jack Weeks, staff writer, to find out what Gray's neighbors thought of him and of his views. Nearly all of those interviewed thought highly of him as a neighbor; some were perplexed and critical of his actions in the present world crisis. On the whole, however, the reaction was mild. Thus, the proprietor of a hotel in a near-by town, whose nephew is in the army, after saying, "If everybody did like Gray it would be bad business," went on to say: "He refused to register the last time when he was young enough to fight. If he registered now, when he is too old to be called to the front, he would be yellow. As a man he simply couldn't do it."

United States Marshal John J. Barc signed a selective service card for Mr. Gray, and then freed him on his own recognizance, explaining, "This conforms with our policy on older people. The government is not seeking to prosecute them, but simply wants the record on these things." Speaking of his family Mr. Gray said, "Some of them agree with me on my stand on conscription and some of them don't."

* * *

Governor Calls on Retired Minister for Aid

Dr. Joseph A. Vance, pastor emeritus of the First Presbyterian Church of this city, and former moderator of the General Assembly of the Presbyterian Church, U.S.A., has been appointed by Gov. Murray D. VanWagoner as a member of the Wayne county jury commission. Dr. Vance's appointment came after a "blow-up" which followed an unfortunate selection by the governor of a political partisan, wholly unfitted for the place. The governor acknowledged "an unfortunate error," turned to Dr. Vance and that rugged gentleman of the cloth took the job on the condition that "the commission operate according to the statutes without any deviations." Dr. Vance's age is—well, what difference does that make? With him the title "emeritus" is an anachronism; he seems so virile, mentally and physically. At the Wranglers Club, famed free-lance preachers' group, "Joe" Vance gets into the center of every discussion and tells a good story with gusto.

* * *

Governor Explains Appointment of Ministers to State Boards

Governor VanWagoner has named more clergymen to positions of prominence and responsibility in his administration than any other governor of Michigan. To date he has used twelve different clergymen on various boards and in explanation of these appointments he stated: "Public confidence in government is more essential today than ever. Some clergymen are no more capable of doing a good governmental administration job than some lawyers and some members of any other profession. But selected carefully as level-headed men with executive ability, I have found clergymen as a group unusually well fitted to think and act soundly on almost any branch of government dealing with broad policies and humanitarian problems. The appointees to the State Correction Commission and the Boys' Vocational School deal with the rehabilitation and care of lawbreakers and children classed as delinquents. The moral touch of these appointees was sorely needed."

* * *

And So Forth

Rev. Albert J. Lindsey, Jr., is the new minister at Immanuel Presbyterian Church. He succeeds Dr. McConkey, successor to the renowned Mark Matthews at Seattle. Dr. Lindsey comes from Peoria, Ill.

The Detroit presbytery at its last meeting licensed three candidates for ordination to the ministry: Stanley M. Taylor of Fort Street Church, J. Curtis Hodgens of Woodward Avenue Church, and William Carl Thomas of Central Church. Five other young men were examined for licensing in preparation for ordination a year hence.

The *Michigan Christian Advocate* is responsible for this. In a certain school children in the primary class were asked to bring birth certificates, but one of them showed up without the document. She raised her hand and explained apologetically, "Teacher, I'm sorry, I forgot to bring my 'scuse for bein' born."

EDGAR DEWITT JONES.

Churches Plan To Unite

According to Religious News Service, the United Brethren and the Evangelical Churches have agreed to unite in 1946. The plan adopted by a joint committee of the two bodies has yet to be approved by the general conferences of the two bodies. The united church, if formed, will have 680,000 members.

Urges Clinic for 'Sick' Marriages

L. Foster Wood of the Federal Council department of the Christian home would like to see a clinic for "sick" marriages set up in each city, he recently told the Oklahoma council of churches. Such a clinic, operating through the churches and social agencies, would in his judgment "save many marriages."

Enthrone Temple At Canterbury

Archbishop Lauds Ecumenical and Missions Movements — War Taxes Achieve Maximum Income

(Correspondence from England)

LONDON, April 23.—On St. George's Day the new archbishop was enthroned in Canterbury cathedral. For the first time most of the people of this land came to know the ancient ritual which is followed when an archbishop enters upon his solemn office. As we listened to the service, it lacked on the radio nothing of dignity and splendor. It was a new introduction to the blessing at the close of the service to hear read the words in St. John in which the people were reminded that they must abide in Christ and that without him they can do nothing. The cathedral was full but beyond it there were millions who listened to the sermon of the new archbishop. His text was: "The nations shall walk in the light thereof."

* * *

Lauds Missions and Ecumenicity

At the very center of his words there was a moving account of the ecumenical movement and the hopes connected with it. This must have come as a new and startling fact to many hearers. To the archbishop it was the one significant fact to set over against the secular movements of this time which are not toward peace or mutual understanding. In such a world there have been preparations not planned by any human society but designed by God for such a day.

The archbishop paid a great tribute to the missionary enterprise in which men did more than they knew. More than any others they have helped to bring about the world fellowship. That enterprise had led directly to the creation of a fellowship among Christians of every race and tongue, a fellowship which looked toward the *Una Sancta*, the world church. Dr. Temple rehearsed the names of the places which are as landmarks in this preparation: Stockholm, Lausanne, Oxford, Edinburgh, Madras, Amsterdam. "It is the great new fact of our time." Such an unfolding of what must have come as a surprise to many of his hearers was in keeping with the "life and work" of Dr. Temple himself. The earnestness of his words could not escape the hearer.

* * *

Burma May be Decisive

The Yenangyaung oil fields have been destroyed to prevent their falling into Japanese hands. At the same time the news of air action in the East has certainly provided hope that in this scene of battle which may well be decisive, counter-attack of the allies is growing. This hope was strengthened at the week end by the raid upon Tokyo and Kobe and by the attack upon Augsburg, as well as by the other day and night sweeps over France and Germany. While Parliament was busy upon the budget and upon clearing up certain controversial matters, the prime minister was

occupied with most important discussions upon allied strategy with Harry Hopkins and General Marshall. Those conversations which foreshadow a great general united staff may well prove the most important event of the week. But for the week end we had to think of the return of Laval, a most sinister figure.

* * *

War Budget Digs Deeply

The budget resolutions presented by Sir Kingsley Wood are not likely to be seriously attacked. They have indeed received a general welcome. Sir Kingsley had to raise a revenue of £5,286,000,000, and even this figure does not take into account the value of the goods we are receiving under the lease-lend arrangement. He had to avoid the danger of a gap between the sum of £4,500,000,000—the amount after certain deductions had been made—and the estimated income. This gap he proposed to bridge by raising the total estimated tax revenue to £2,400,000,000 by voluntary savings and by £150,000,000 raised in direct taxation.

* * *

How Inflation Is Avoided

It is clear, as Sir Kingsley said, that so far we have escaped the perils of inflation, thanks to the foresight of the authorities, who have taken pains and gone to expense in stabilizing prices, and by means of rationing and other measures have kept us from the slippery descent. Something is to be done to remedy the hardships endured by payers of income tax. The principle of family allowances is admitted in the provision, for example, that a married man earning £4 a week with one child will not have the tax deducted from his wages, whereas a single man must pay it if he has more than £2 a week. A wife who goes out to work is not to have the tax levied on her earnings up to £80. The sum hitherto has been £45.

* * *

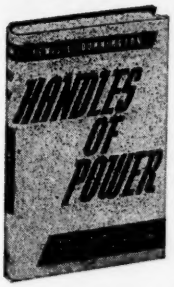
Luxury Taxes Increase

The additional direct taxation is to be levied on beer and spirits, wines, tobacco and entertainments, and the purchase tax is to be doubled. By this means the chancellor not only seeks to raise revenue but to divert expenditure from personal consumption to the purposes of the state. The man, for example, who still spends money on the same scale as before upon tobacco will be contributing heavily to the state. If he reduces his expenditure, he will have more to put into public savings. In the main, it may be said that the lessons of the last war have not been unlearned. The main principles of war finance have been grasped not only by economists, but in some measure by all of us. There will no doubt be minor changes when the resolutions are presented as a bill, but in the main the budget as it is now will become law before these notes are printed.

* * *

Congregationalism Loses Distinguished Son

The news that Dr. J. D. Jones had died did not come as a surprise to us. We knew that he was dying. But for us Congregationalists his death marks the end of an age in our churches in which "J. D.,"



"Why didn't someone think of this before?"
—Kirby Page.

Handles of Power • **L. L. DUNNINGTON**

The problem which this book treats—and for which it presents a sane and helpful solution—is that of overcoming the spiritual apathy of a congregation, so that together the people and the minister may engage in a positive program of creative prayer. Dr. Dunnington has experienced the sense of frustration which comes from realizing how soon sermons are forgotten. He has experienced now, also, the ever-increasing joy of laying hold on certain *praying power* which he and his people can share. This book tells how.

The "Handles of Power" plan: Not alone by an individual's prayer but by a concerted plan, this minister met a problem many ministers well understand. Each Sunday morning (for six months) Dr. Dunnington's sermon (mimeographed) and a "Silent Communion Card" (for the week) were distributed to his people as they left the church. The cards—twenty-five of them are illustrated in this volume—contained a series of positive, faith-filling truths, to be meditated upon each day of the week. The mind-set thus achieved aided in establishing prayer channels through which the sermon message was strengthened. Sermons and cards became indeed "handles of power," by which the average man could lay hold upon the resources of God. In this book appear the sermons for one-half the year's "Handles of Power" program, such as any church may plan.

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This Seed of Faith

HENRY M. BATTENHOUSE

"The man planted a seed and waited." Such is the faith which has transformed human experience and human records of experience. Not the fact but the content of that faith is the chief concern of Dr. Battenhouse's study.

"Man works, and he awaits the apocalypse of his deed, which is the unfolding of the truth of what he has believed, the flowering of his faith."

This author is convinced that the issues which perplex our unhappy world are not merely social and moral but deep-rooted in the subsoil of religion. He traces the story of Christianity from its sources down through the widening ages of Christendom, examining the varieties of faith, seeking the several approaches to faith, discovering the practical effects and the fundamental causes of the beliefs under which mankind has sought the meaning of life.

The Chapters:

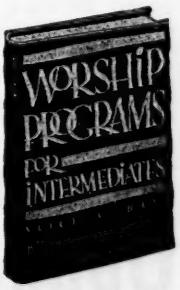
STAGES IN THE GROWTH OF FAITH
OUR INDESTRUCTIBLE ALTARS
FOUR APPROACHES TO THE CHRISTIAN FAITH
THE GOOD LIFE
THE GOOD NEWS
THE CHURCH AND THE WORLD

The chapters lead the way, step by step, to the unshakable certainties made visible by the unfailing Christ. The book is not a theological treatise. Rather, it is an informal, practical, vital study of the truth of what humanity has believed—of a history-making faith.

"Man works, and he awaits the apocalypse of his deed, which is the unfolding of the truth of what he has believed, the flowering of his faith."

Ready Late June $1.50

Worship Programs for Intermediates • **ALICE A. BAYS**



Rich, fresh, and usable are the materials which Mrs. Bays has here gathered together, and which she herself has found helpful in leading boys and girls in worship. The artistry and the wide range of these programs will make the book an invaluable resource volume for any worship leader, old or young, in camps, conferences, church organizations, and other groups of intermediates. To the study, the play, and the inner life of intermediates, the programs have been closely related in theme and development. All are vitalized by the conception that the human and the divine are reaching out for each other, and by the conviction that worship transforms life.

The Contents—Thirty Programs: FINDING GOD. Finding God through Worship. Finding God through Friendly Living. Finding God through Service. THE LIVING BIBLE. Each in His Own Tongue. A Guidebook in Daily Living. Thy Word Is a Lamp unto My Feet. The Day That Changed the World. WORKING WITH GOD. Growing toward God. Laborers with God. Building for Peace. Living in the Family of God. MAKING CHOICES. Choosing Friends. Keeping One's Pledge. Keeping One's Word. Joining the Church. SHARING WITH OTHERS. Sharing a Secret. Sharing What We Have. Sharing with Those Who Suffer. Sharing the Good News. GOD'S WORKMEN. God and an Indian Chief. Muriel Lester—a Friend of the Poor. Friendship around the World. Appreciating the Gifts of Other Races. An Ancient Leader. SPECIAL DAYS. Observing Christmas. Christ Is Risen (Easter). Come, Follow Me (Decision Day). The Boy's Friend (Church School Day). In Appreciation of Mothers (Mother's Day).

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as everyone affectionately called him, was our chosen leader. He won his place by a lifetime of devoted service, to which he brought many gifts which are seldom found together in one personality. He was a good scholar and a preacher of power. He never let his many other tasks tempt him to neglect his preparation for the pulpit. He always wrote his sermons. He had a voice with music in it that made it hard for the most careless hearer not to listen. The softness of the quality enabled him to say stern things, when he had them to say, with all the more effect. In his thinking he might have been called a broad evangelical, so long as the emphasis is laid on "evangelical." He took little part in theological controversy, and was never a heresy hunter. He made it plain that he had but one passion in his preaching—to commend the gospel by which he had lived all his days. Very soon after he entered the Congregational ministry, first at Lincoln, and afterwards from 1898 till his retirement at Bournemouth, he was marked out for responsible service in his church and showed great administrative gifts. There was no enterprise during these years to which he did not bring his immense energy and skill in leadership, and the present order of the Congregational churches bears the mark of his statesmanship.

* * *

Gave Leadership to The Larger Church

But it was always Dr. Jones' glory to care for those ministers of the same order who were working in poverty and loneliness. He did much to improve the lot of Congregational ministers. He might have settled down to be a preacher only, for he never lacked an overflowing congregation, but he chose to make his church the mother church of other new churches and to use his growing influence in the cause of his brethren. At the same time he was the representative of the Congregationalists in interchurch councils, and his part in the national life was recognized by the conferment upon him of the C. H. (Companion of Honor). It is fitting that such a man should be remembered with affection by his people. He was a strong man who, when he saw that something needed to be done, never hesitated to use every resource that he had to bring it to pass. If it was right, he would ask for the means to do it without any hesitation. But he had nothing pontifical about him, and had always a friendly and easy way. Nearly all his life was spent in England but he went back to Wales on his retirement. He loved Wales, and the Welsh knew him as one of their preachers whom they love to honor. He died at Bala in North Wales on April 19 in his 77th year.

* * *

Anglicans Revise Training For Clergy

An interim report has been issued by the archbishops' commission on training for the ministry. It is one of far-reaching importance in the life of the Anglican Church. The commission considers that the preparation now given to men intending to take orders is lamentably insufficient. For a graduate it begins and ends with one year in a theological college. It is the purpose of the commission to commend changes which will provide a clergy trained for their work and at the same time not seminarists. The chief recommendations are these: Regional committees should be appointed to decide whether candidates should be accepted, rejected or asked to undergo a period of testing. The training of candidates should be in theological halls containing 50 to 100 men or in theological colleges. The length of time spent there would vary. Graduates should have two or three years in a theological course; nongraduates four years. In addition to their theological and intellectual training, all candidates should have special instruction in pastoral work, social problems—spending some weeks in a university settlement—and preaching. There would be colleges in which specialists would be trained in advanced work and research. Candidates would also be instructed in teaching, a most important part of their preparation.

* * *

And So Forth

The government is frowning upon public luncheons and dinners in which much time is wasted and many unnecessary words spoken.

Meals are not to be provided in restaurants after 11 p.m. except for residents in hotels. This is another of the wise steps taken not only to save us from waste but to prevent the ill-feeling to which any display of luxury is bound to give rise.

Vegetables are not to be wasted. Those persons who waste are to be severely punished. There is no guarantee that the present meat ration will be maintained. To help in such a possible event we are encouraged to consider the keeping of pigs. In the underground station at Charing Cross an exhibition is being held in order to give us the necessary instruction.

Julian Huxley will reappear in the brains trust tomorrow. It is admitted on all hands that during his absence in America he has been missed in that trust, to which he provided answers with authority to many inquiries.

EDWARD SHILLITO.

[The foregoing news letter has been extracted from two letters sent by our correspondent in England, both of them mailed before the letter dated May 4 which was published last week. — THE EDITORS.]

Mexico Threatens Axis With War

Sinking of Unarmed Tanker Brings Nation Close to Breaking Point—Camacho Against Hostilities

(Correspondence from Mexico)

MEXICO, D. F., May 17.—The sinking of the Mexican unarmed tanker, Potrero del Llano, off the coast of Florida last Wednesday, by an Axis submarine, with the loss of 14 lives, has been a tremendous shock. A flood of telegrams is streaming into President Camacho's office, some pressing for an immediate declaration of war on the Axis, others asking for internment of German, Italian and Japanese subjects and even Spanish Falangists, and the outright freezing of their property. Some extremists attempted a repetition of the riots in Rio de Janeiro and stoned the German Casino, but the police held them back from other Axis buildings.

The permanent commission of the Congress has been hurriedly called for an emergency meeting where a decision will be taken, as only the Congress is empowered to declare war. Foreign Relations Secretary Padilla served the Axis with a note which is a practical ultimatum, demanding full apology and satisfaction before May 22. Meanwhile a monster demonstration is being prepared to welcome the survivors back home. It is felt that the leading officials, including President Camacho, are not eager to go as far as entering the war, for which the country is not adequately prepared. But the attack on the Potrero del Llano was so deliberate and cowardly, and the influence of the workers' organizations, who are in favor of energetic measures, is so great, that it will be difficult for the government to steer a conciliatory course.

* * *

Methodist Bishop States Position

Rev. Eleazar Guerra, who as general superintendent (e.g., bishop) of the Methodist Church of Mexico is the spiritual head of 20,000 Mexicans, has stated that his personal position is in favor of a victory of the United Nations. Commenting on a recent action taken by the New York conference of the Methodist Church in the United States, repudiating isolationism and taking a stand for the triumph of the democracies, Superintendent Guerra voiced his approval. The Methodist Church of Mexico, he wished to make it clear, has not taken an official position in the face of the present conflict. But, he said, Methodist feeling, not only in Mexico but throughout the world, has been always in favor of freedom and justice. Personally, he felt himself in sympathy with the nations fighting against the totalitarian system, and wished their triumph earnestly. "The present conflict," he stated, "affects not only the governments, but religion itself; thus we cannot keep silent. Conscious of our responsibility, we declare ourselves ardently for the democracies and we wish their victory. We believe that with them, the principles of liberty and justice, and the right

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to worship God according to each person's conscience, will be saved."

* * *

More Freedom for Private Schools

The Central Board of Conciliation and Arbitration, a government office dealing with labor conflicts, has just passed a ruling which gives private schools more freedom in the selection and appointment of their teachers. According to existing labor laws, the Private School Teachers' Union, like every other labor union in the country, had the right to submit lists of their members to the private schools, out of which exclusively all vacancies had to be filled. They also could compel the dismissal of teachers, by expelling them from the union and thus depriving them, according to labor regulations, of the privilege of work.

The board now has ruled that the union's statute be modified, so that in the future no teacher can be forced out of work, and it places entirely on the school principals the responsibility of appointing and dismissing teachers. As the union has been under strong political influence, this modification means that private school teachers can be now freed from political entanglements, and keeping their positions will depend on their professional and moral capacities and not primarily on their partisan connections.

* * *

Press Congress Stands For Democracy

The First National and Pan-American Press Congress, being held in Mexico City, opened on May 16, with delegates from all over Mexico and several Hispanic-American countries. At its first meeting, the following statement was adopted: "The First National and Pan-American Press Congress, held in Mexico city, on the beginning of its work proclaims its firmest attachment to the cause of freedom and democracy. This congress considers that it is the unavoidable duty of every paper published in this continent to defend that cause. We condemn, therefore, any journalistic action supporting, justifying or exalting such principles or tactics as are against democracy or tend, in some way, to suppress or reduce the freedom of thought and expression. The great mission of the American [continental] press in this tragic hour of the world, is to contribute to the unity of the continent.

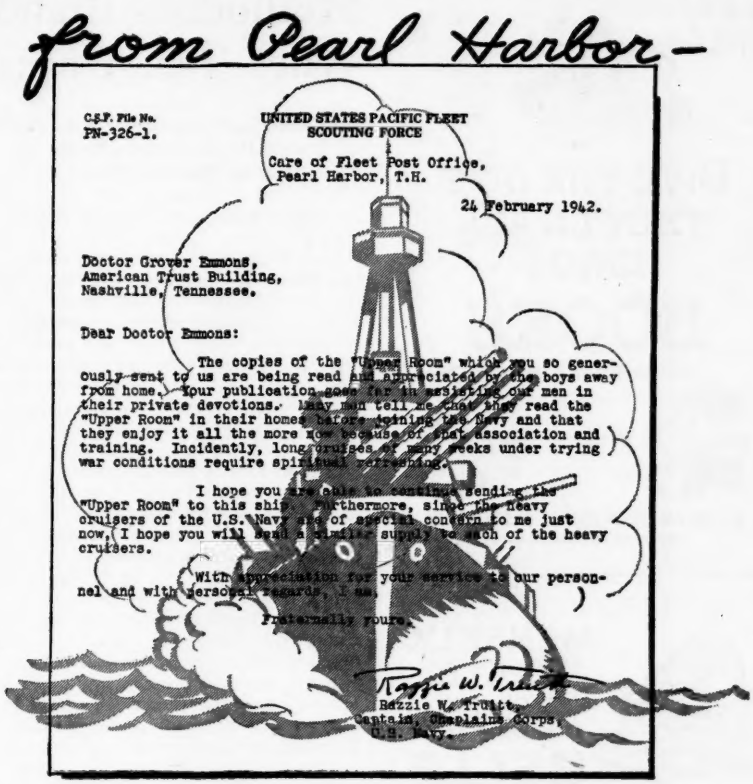
* * *

Evangelical Books On Display

The First Book Fair, under the auspices of the federal district government, closes today after two successful weeks. It has been part of a plan to promote literacy and encourage reading which the government is earnestly promoting. Thousands of visitors have crowded the stands every day.

Evangelical books published in Mexico have been on display at one of the stands, and have attracted interested visitors. These books have thus, for the first time, been displayed on a parity with secular literature. Not a single case of hostility due to the nature of the books was recorded. Prominent visitors to the Evangelical stand have been President Avila-Camacho, on the day of the inauguration, and Roman Catholic Archbishop Mgr. Martínez.

G. BÁEZ-CAMARGO.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Dear Doctor Emmons:
The copies of the "Upper Room" which you so generously sent to us are being read and appreciated by the boys away from home. Your publication goes far in assisting our men in their private devotions. Many men tell me that they read the "Upper Room" in their homes before joining the Navy and that they enjoy it all the more now because of that association and training. Incidently, long cruises of many weeks under trying war conditions require spiritual refreshing.
I hope you are able to continue sending the "Upper Room" to this ship. Furthermore, since the heavy cruisers of the U.S. Navy are of special concern to me just now, I hope you will send a similar supply to each of the heavy cruisers.
With appreciation for your service to our personnel and with personal regards, I am,
Fraternally yours,
Razzie W. Truitt,
Captain, Chaplains Corps,
U.S. Navy.

REMEMBER YOUR BOYS IN SERVICE! You can mail them each quarter, at small expense, an individual copy of The Upper Room in our special Army-Navy envelopes, carrying your name "with best wishes." Many churches thus are keeping old ties unbroken.

Or, if you wish, send $5 to The Upper Room and we will send 100 copies of the current issue to an army or navy chaplain for distribution among his men. If you want your consignment sent to a particular camp or post, we will forward it to the chaplain designated.

In local congregations also there are hundreds of homes not now using The Upper Room to which it would be a helpful daily guide and inspiration. What greater good could you accomplish than to see that every home in your congregation is supplied with The Upper Room and that through your local church our soldiers and sailors have this vital devotional aid!

The July, August, September issue is now ready for distribution. Order your full requirements TODAY. Ten or more copies on consignment to one address, 5 cents each, postpaid, with privilege of returning unused and unsold copies at our expense. Single yearly subscription, 30 cents, postpaid; foreign, 40 cents. Four years, $1.00; foreign, $1.35. Special Army-Navy envelopes, $1.00 per 100. Send all orders to

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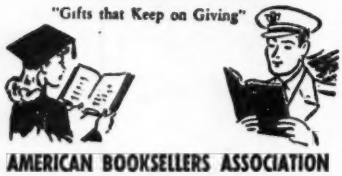

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Men's classes like the 20th Century Quarterly

J. H. Richardson, teacher of the Brotherhood Class of the Methodist Church, Maysville, Ky., writes:

"Last quarter we gave the *20th Century Quarterly* a trial, with the result that there has been more interest and discussion than ever before. On a recent Sunday one of our leaders made a motion that the class adopt this Quarterly as our regular study text, and every man present held up his hand in approval."

The leader of another men's class writes: "We are having a great time with the Quarterly. Ewers, Coe, Stuber . . ."

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Methodists Brand Sales Tax Unjust

New York East Conference Asks Higher Excess Profits Taxes—Negro on Union Seminary Board

(Correspondence from New York)

NEW YORK, May 25.—At the New York East Methodist conference held in Central-Hanson Methodist Church, Brooklyn, the report of the social service commission was adopted after long debate and some deletions or changes. Strong protest against lowering income tax exemptions was voiced in the report. "Shall the National Association of Manufacturers and other special interest groups with powerful voice be permitted to foist a general sales tax on the American people, while keeping unconscionable profits for themselves?" it asked. "Judged on a percentage of income basis, the tax burden would be almost four times as great on incomes under $2,000 as compared with incomes over $10,000." The conference voted to "call upon our representatives in Congress to enact tax legislation whereby an excess profit tax shall be imposed upon all corporations which will take at least 75 per cent of all profits above a return of 6 per cent on invested capital." The conference also endorsed "excise taxes on luxuries" and called "for further increases on such non-essential items as liquor, tobacco, expensive amusements, jewelry and costly apparel."

* * *

Long Island Episcopalians Decry Race Discrimination

Over 500 delegates attended the annual convention of the Episcopal diocese of Long Island at Garden City on Tuesday. Bishop James P. DeWolfe, in his first address as the new bishop, stated that the fundamental conflict between "God and no-God" is the basis of the present world crisis. "Unless the church," he declared, "is able to walk among the poor and needy, the oppressed and the underprivileged of the world as our Lord walked through the streets of Galilee among the harlots, the Pharisees and the poor and the workingmen, it will fail in its Christian mission." In the afternoon a resolution was passed by a large majority which declared in the preamble that there was "discrimination in the United States against the Negroes." The body of the resolution included "an appeal to the parish clergy to urge their parishioners to employ Negroes in an effort to break down discrimination." It was reported that the Church Charity Foundation faced a deficit of $50,000 for the current year. An annual contribution to the foundation fund by all communions of the diocese was discussed as a means of meeting future needs.

* * *

Negro Minister Made Member Of Union Board

Degrees were conferred upon 93 students of ten different denominations on Wednesday at Union Seminary. During the afternoon it was announced that William Lloyd Imes, pastor of St. James Presbyterian Church, had been elected to membership on the board of directors. Dr. Imes is the first Negro to become a member of any large seminary board. He was graduated from Fisk University in 1910 and received the bachelor of divinity degree from Union in 1915. In his address to the graduates Harry Emerson Fosdick, in speaking of the realism inherent in the gospel, said: "Look at the present world situation and see exhibited in awful clearness two classic Christian affirmations: one, the reality of a moral order that inflexibly brings to men and nations the harvest of what they sow; the other, the reality of human sin as a diabolical fact that twists to evil uses every good we seem to gain, and from which we desperately need to be saved."

* * *

Hold 'Ceremony of the Soil' at Madison Avenue Church

A group of seven ministers from western Massachusetts representing the Pelham Rural Fellowship presented the "Ceremony of the Soil" at the Madison Avenue Presbyterian Church last Sunday evening. The service included these words: "Those who despoil the earth stand under the judgment of God no less than those who oppress his people. Bread, brotherhood and beauty can be achieved only by our intelligent and creative cooperation with the forces of God resident in the land and its resources, and with one another." At the close of the service small bags of soil were given out as "tokens of our kinship to God and his earth, and our great responsibilities therein."

* * *

John Dewey Appeals For Waller

The *New York Times* carried a letter on the Waller case Monday signed by John Dewey. "Once more," he warned, "our colored citizens, already deeply aroused over discrimination against them in the armed forces and defense industries, have been presented with a grievance. The U.S. Supreme Court on May 4 declined without opinion to review the case of Odell Waller, colored sharecropper convicted of first degree murder in the shooting of his white farmer landlord during a quarrel induced by Waller's attempt to get his share of their wheat crop. Colored people regard this unexplained refusal as just one more evidence that when white people speak of fighting to preserve freedom, they mean freedom for their own race. . . . In dealing with this profoundly tragic issue, we must invoke something better than the law of 'an eye for an eye and a tooth for a tooth.' It calls for compassion—for mercy."

* * *

And So Forth

Anthony H. Evans, for the past 47 years pastor of West Park Presbyterian Church, who has given the longest period of service in one church of any living minister in New York, announced his resignation Sunday to take effect in October. Having passed his 80th birthday, he said he wanted to give his congregation opportunity to select his successor "before I become incapable of discharging my duties."

Dr. Bonnell of Fifth Avenue Presbyterian Church in his sermon last Sunday called the pope's recent plea for a negotiated peace "untimely" and said peace could be "purchased only by a betrayal" of the United Nations' cause. Before there can be a just peace, he argued, there must be victory.

J. HENRY CARPENTER.

Chicago School Official Resigns

Under Fire, Education Board Member Refuses Reappointment—No Union of Lutheran Seminaries

(Correspondence from Chicago)

CHICAGO, May 25.—The first crack in the stone wall of silence maintained by the mayor of Chicago toward the public complaints and the repeated charges against members of the Chicago board of education came this past week with the announcement that Irwin N. Walker, vice-president of the board, who has served as agent or attorney for some nine companies furnishing materials to the public schools while he has been a member of the board and its vice-president, has asked Mayor Kelly not to reappoint him. Before he left on May 13 for service with the U. S. marine corps, Alderman Paul H. Douglas had introduced a resolution in the city council which declared that "excessive prices for materials and supplies" had been paid and that "members of the school board have sold material and supplies to the board, thus acting as both buyer and seller, and hence violating a fundamental principle of decent government."

* * *

Pulaski County Relief Scandal Hinted

The Illinois Public Aid Commission, which has charge of the distribution of relief funds throughout the state, last January charged that Rome W. England and E. C. Hogendobler, two of the three county commissioners in strongly Republican Pulaski county, had violated the corrupt practices act for three years in the administration of relief for which they are responsible in this county. The charges were forwarded to Attorney General George F. Barrett who is reported to have put them on ice. On Feb. 1 the Illinois Public Aid Commission cut off the county's relief grants. Seven days later Attorney General Barrett ordered State Auditor Arthur C. Lueder to withhold the salaries of Joseph E. Springer and Raymond M. Hilliard, employees of the Illinois Public Aid Commission instrumental in preparing the report on the administration of relief funds in Pulaski county, demanding their dismissal. Pulaski's county judge, Joe Crain, according to the press, admitted quite frankly that county politicians went to see Mr. Barrett. Crain's statement to the press was, "Oh, we have connections and we used them."

* * *

Lutherans Will Expand Work for Negroes

The Illinois synod of the United Lutheran Church which met last week in St. Louis decided to strengthen the work of their one Negro church located on the south side of Chicago and heard the report that the special committee of the United Lutheran Church on Negro work would recommend to the coming convention of the United Lutheran Church the immediate expansion of Negro work in New York and Chicago as some contribution toward relieving one of the major tensions in American life. The chairman of the special committee is J. J. Scherer, pastor at Richmond, Va., and also judge of the probate court there. The synod authorized the creation of the office of a synodical mission pastor supplementing the work of the full-time president and having special concern for the development of new mission fields and the conserving of rural parishes. The synod also took steps to secure service centers for men in the army and navy at Chicago and Champaign and proposed that they be operated in cooperation with Lutheran student work in these centers. The service center in St. Louis is operated as a cooperative project directed by a board consisting of three representatives of the Missouri Lutheran Church and three representatives of the United Lutheran Church. The synod, in cooperation with the Wartburg synod of the United Lutheran Church, took action to expand its work of social welfare formerly centered in Chicago.

* * *

Northwestern to Dedicate Technological School

Donald M. Nelson, chairman of the War Production Board, Charles F. Kettering, vice-president of General Motors in charge of research, and Jesse H. Jones, secretary of commerce, will speak at the dedication of Northwestern University's new Technological Institute on June 15 and 16. The Technological Institute, made possible by a gift of approximately $6,500,000 from Walter P. Murphy, contains "ten acres" of floor space and "two miles" of corridors affording ample accommodations for many ingenious and ultra-modern devices for scientific research and training. It represents a remarkably timed contribution to the nation's resources.

* * *

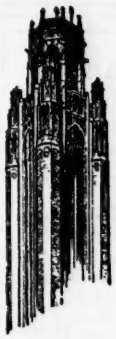
And So Forth

Chicago is dedicating its second USO building in the loop this week. Activities will be directed at the new center by O. S. McCutcheon, Canadian aviator in the First World War and for ten years on the Chicago Y.M.C.A. staff.

Gustavus Adolphus College, St. Peter, Minn., has called Walter A. Lunden, assistant professor of sociology at the University of Pittsburgh, to be its new president and elected Dr. Inez Rundstrom, first woman graduate of Augustana College, Rock Island, Ill., and for 48 years head of the mathematics department, professor emeritus. Dr. Rundstrom has also been the teacher of a large Bible class in the city of St. Peter for over 20 years.

By a vote of 107 to 106 the Ohio synod of the United Lutheran Church last week rejected the proposal to merge Hamma Divinity School, located at Springfield, Ohio, with Chicago Lutheran Seminary, located at Maywood, Ill. The proposal initiated two years ago by the presidents of the synods concerned has long been favored by the officials and the Board of Education of the United Lutheran Church. The Maywood seminary, strengthened by gifts approximating $100,000 from the recent campaign on its territory, will now proceed to reorganize, electing a new president and several members of the faculty, positions which were expected to have been filled by the merger. It is expected that announcement of elections will be made within a few weeks.

CHARLES L. VENABLE.



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Negro Council Airs Race Bars

Delegates from Colored Churches to Establish Committee at Washington —Y.M.C.A. Enrolls Women

(Correspondence from Northern Ohio)

CLEVELAND, May 22.—At least ten national and denominational religious events have left impressions upon this city within the past month. Beginning with the two-day session of the Fraternal Council of Negro Churches, the series will reach a climax in the Northern Baptist Convention and the 35th anniversary conference of the Methodist Federation for Social Service, both of which are scheduled for next week.

The Fraternal Council enrolled 150 delegates from 18 states, representing 11 denominations with a membership estimated at 6,000,000. The predominant note in addresses and discussions was discrimination against Negroes, with particular reference to the armed services and war industries. W. H. Jernagin of Washington, D. C., the retiring president, called upon President Roosevelt to convene a conference of representatives of government, industry, labor and the Negro people to end discriminatory practices.

At a later hour the council pledged its wholehearted support to President Roosevelt in the destruction of Hitlerism "at home and abroad" and in cooperation in civilian defense. A provision was enacted to establish a permanent committee at Washington to give Negro churches a corporate voice at the nation's capital. S. Arthur Devan, director of the General Commission on Army and Navy Chaplains, reported nearly 100 Negro chaplains now in active service. Bishop James A. Bray of Chicago was elected president to succeed Dr. Jernagin.

* * *

Intolerance Condemned as Threat to Unity

Further attention to racialism and intolerance was given in a "Victory through Unity" conference sponsored by the Council against Intolerance in America on May 16. Malcolm S. MacLean, chairman of the national Committee on Fair Employment Practice and president of Hampton Institute, warned of future wars on lines of color unless racial groups learned "to live, work and play together." Dr. MacLean pointed to training schools in which Negroes or Jews are not permitted to take defense training courses, labor unions with rules against racial and religious groups, and employers practicing "discrimination as usual," as primary concerns of the committee he heads. Some 200 Clevelanders engaged in panel discussions. Other speakers included Mrs. Annette Smith Lawrence of New York, Alonzo F. Myers of New York University, Chief Justice Carl V. Weygandt of the Ohio supreme court and U. S. Senator Harold H. Burton.

* * *

Calls Church to Unity and World Offensive

Speaking at the annual installation luncheon of the Cleveland church federation, Charles T. Leber, secretary of the Presbyterian Board of Foreign Missions, announced two imperatives for the church today: that Christians throughout the world hold themselves together, and that in their world mission they take the offensive against the liquor traffic, racialism, spiritual slavery and hatemongering. Dr. Leber also addressed the spring meeting of the Presbyterian Union.

Three other denominational associations have met within the month. Roy L. Smith, editor of the *Christian Advocate,* told the Methodist Union membership that only a unified world Christian fellowship can insure a constructive peace and an endurable world. Albert Peel of London told members of the Congregational Union that he could see signs of the beginnings of a widespread religious revival out of the seriousness of war. The Baptist Association, in its 112th annual meeting, adopted a program for liquidation of $250,000 in mortgage indebtedness next fall.

* * *

Y.M.C.A. Increasing Work Among Women

A membership of 105,000 women and girls has been reported by employed officers attending the triennial conference of the Association of Secretaries of the Y.M.C.A. here this week. In most cases the female members have been enrolled because no companion Y.W.C.A. exists or because of unusual types of social programs. Bishop G. Bromley Oxnam of Boston, addressing the opening session, asserted that American soldiers would bring back ideas from their contacts abroad which would result in fundamental postwar social changes in this country. Lawrence E. Norrie, secretary of the Pacific Southwest area, announced plans for a "Victory Vacations" project, in which boys and young men would relieve farm labor shortages through residence in camps and work on farms during the harvest seasons. About 300 young men attended an earlier conference for the Ohio area at which Walter W. Van Kirk of New York predicted that the earth's wealth would have to be shared with all nations in the postwar world.

* * *

Protestant Scouts Conduct Religious Service

Trinity Cathedral was the scene of an impressive religious service attended by 500 Boy Scouts from Protestant church troops two weeks ago. The service was sponsored by the Cleveland church federation with the assistance of the Greater Cleveland Scout Council. Paul H. Fall, president of Hiram College, told the boys that the way to self-discipline and character was through being stern with themselves and lenient with others.

* * *

And So Forth

Miles Avenue Church of Christ has just completed celebration of its centennial anniversary. Ray M. Wolford is pastor. Calvary Presbyterian Church observes its 50th anniversary this week. Adelbert P. Higley has been its minister for nearly 30 years.

Death has recently taken Franklyn Cole Sherman, retired rector of Grace Episcopal Church, and Charles C. Penfold, minister of First United Presbyterian Church.

Carl R. Key, pastor of Collinwood Congregational Church, has established a "Wayside Chapel" with a daily service for

industrial workers in the large plants near his church.

John W. Rilling has resigned the pulpit of Trinity Lutheran Church, Lakewood, to accept a call to First Lutheran Church, Springfield, Ohio.

J. Hall Kellogg of Plymouth Church of Shaker Heights has been elected to the moderatorship of the Congregational Union, succeeding David K. Ford, new president of the church federation.

Ralph W. Reamsnyder, formerly at Grace Episcopal Church, Toledo, will begin his service as rector of St. Mark's Church here next Sunday.

O. M. WALTON.

Death of Dr. Benjamin W. Robinson

Prof. Benjamin W. Robinson, professor of New Testament interpretation at the Chicago Theological Seminary since 1909, died May 22 after a brief illness. Memorial services were held at the seminary May 29. Dr. Robinson was graduated from the University of Chicago and received Ph.D. degrees from that institution and from Columbia. Union Seminary granted him a B.D. He later studied at the American School in Jerusalem and the University of Berlin. Dr. Robinson was ordained a Congregationalist minister in 1909 and joined the faculty of the seminary in that year. His books include *The Life of Paul, The Gospel of John, The Sayings of Jesus* and *Jesus in Action.*

Missions Funds Still Go Through

The International Missionary Council of New York announces that during the 3-month period ending March 31 it sent more than $100,000 to overseas missions. With the exception of the Netherlands Indies, which has funds for several months ahead and whose missionaries remain at work, and occupied China, remittances are being transmitted without difficulty, it said.

New President of Iliff Seminary

Harry T. Morris, minister of the Park Hill Methodist Church, Denver, has been elected president of the Iliff School of Theology in the same city.

Catholic Asks for Peace Aims

The need for the clarification of peace aims was stressed by Joseph Corrigan, rector of the Catholic University of America, at a recent meeting in the capital city.

SOUTHERN BAPTISTS

(Continued from page 734.)

presented. Instead of setting up any new machinery, they advocated concentrating on the effort to get out of debt by the meeting next year and to pray for a world-wide revival, with the plea that all the powers of the denomination be subsequently directed toward a very large undertaking in the field of missions. It seemed fitting that at the same hour the convention could hear Secretary Maddry of the Foreign Board, hear read a cablegram from the World Alliance president, Dr. J. H. Rushbrooke of London, and then listen to a stirring address from Dr. George W. Truett, who had in April led in the raising of $321,000 for the World Emergency Fund—all appealing for a global mind and a creative spirit in the coming day.

In addition to several daily broadcasts over local stations Dr. Walter Van Kirk on Tuesday morning radioed an account of the proceedings to a national audience.

Next year the convention will return to the former custom of beginning on Wednesday, and it will meet in Memphis, with Dr. John H. Buchanan of Birmingham to preach the sermon.

JOSEPH MARTIN DAWSON.

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Joe Smith, American (MGM) Darrel Hickman, Marsha Hunt, Robert Young	*Drama* about an aircraft worker who, entrusted with vital plane secret, refuses to divulge it when tortured by enemy agents who kidnap him.	Outstanding for its realistic presentation of life of an everyday American family. Sincerely interpreted, interesting. *Simple, unassuming, unhysterical.* M, Y
Larceny, Inc. (War.) B. Crawford, E. G. Robinson, Jane Wyman	*Comedy.* Gangsters pose as respectable merchants in order to stage robbery of next-door bank; are forced into respectability in spite of themselves.	A good plot outline that somehow fails to come off, becoming *tedious* before its solution. M
Men in White (War.) John Litel, William T. Orr	*Feature* setting forth function of medical corps in wartime, set in tale about a jealous interne, his superior officer, a pretty nurse, etc.	Activities of medical corps shown are instructive but not interesting or comprehensive, and story is so unbelievably childish as to detract. *Ineffective.* M, Y
My Gal Sal (Fox) James Gleason, Rita Hayworth, Victor Mature, John Sutton	*Musical,* in technicolor, based on experiences of Paul Dresser, cocky songwriter of '90's. Familiar backstage plot of romance with musical comedy star.	Settings and staged portions are elaborate, colorful, interesting. Frail plot structure; considerable casual drinking. *Fairly entertaining.* M, Y
We Were Dancing (MGM) Lee Bowman, Melvyn Douglas, Gail Patrick, Norma Shearer	*Comedy.* Marital ups and downs of titled pair who prey on hospitality of social climbers, resulting in divorce, remarriage, etc.	A more trivial, inconsequential, silly tale could hardly be imagined. *Artificial, tiresome.*

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